



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

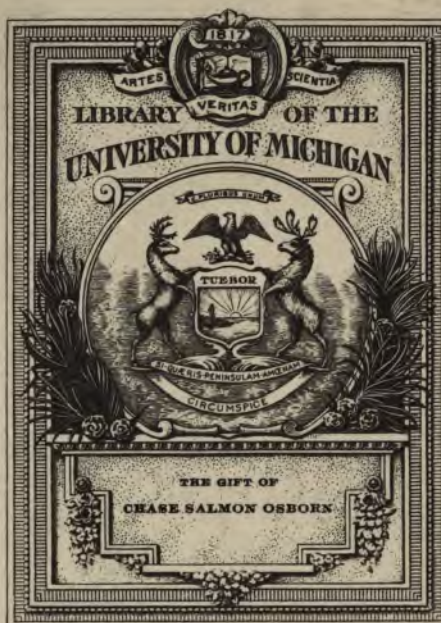
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

PL
5373
C87
1894

B 1,146,652

No. Y

LIBRARY OF
CHASE S. OSBORN



FROM THE LIBRARY OF
CHASE SALMON OSBORN

LL.D., UNIV. OF MICH., 1911
REGENT, UNIV. OF MICH., 1908-11
GOVERNOR OF MICHIGAN, 1911-12
AUTHOR, EDITOR, SCHOLAR,
STATESMAN.

FRIEND AND BENEFactor OF
THE UNIVERSITY OF MICHIGAN
THROUGHOUT HIS LONG LIFE.

Charles Osborne

Sacred to Marie,

Miehi-gan-

Boat at

U.S.A.

Tananaidwa,

Madagascar,

May 2,

1913.

A CONCISE INTRODUCTION
TO THE STUDY OF THE
MALAGASY LANGUAGE
AS SPOKEN IN IMERINA.

BY
William Edward
W. E. COUSINS.

Missionary of the London Missionary Society.

THIRD AND ENLARGED EDITION.

ANTANANARIVO:
PRINTED AT THE PRESS OF THE L.M.S.

1894.

PL
5373
C87
1894

Library of
Gov. Chase S. Osborn
1-16-50

P R E F A C E .

I AM indebted to the kindness of my brother missionaries for the opportunity of publishing this third and enlarged edition of my Grammar. I have long had by me notes collected with a view to such an enlargement. Some of the material, indeed, now used was already in my note books before I wrote the first edition in 1873, but space could not be found for it. In preparing this edition I have separated the Syntax from the account of the various word-forms and their meanings; and I have endeavoured throughout to illustrate and enlarge on such points as experience has shown to cause difficulty to foreigners learning the language. Many points not likely to give trouble to a learner have been passed over more lightly. The main features of the book remain unchanged, and most of the additions are the result of my own observation. But I have taken hints from all quarters, though I could not in every instance exactly define my indebtedness. I would, however, acknowledge my obligation to Mr. H. F. Standing for a series of very interesting notes and suggestions, many of which I have embodied in the book. In some other cases, when I have not adopted Mr. Standing's opinion, I have somewhat modified my own statement. All readers will notice my frequent references to the Annual. The seventeen published numbers of that work contain a mass of information and speculation as to the language, and I have made it my aim to direct attention to the various points discussed. This Introduction is thus to a large extent a key to the philological papers in the Annual, and will I hope facilitate the study of the rich store of material contained therein.

This book is published in the hope that it may prove useful to the missionaries of the next generation, and that they may in due time so advance the study of the language by further study and investigation as to render it obsolete.

Faravohitra,
June 1, 1894.

CONTENTS.

CHAP.	I.—INTRODUCTION	pp. 1—12
-------	-----------------------	----------

PART FIRST.

CHAP.	II.—THE LETTERS	pp. 13—20
CHAP.	III.—THE ROOTS.....	pp. 20—31
CHAP.	IV.—THE DERIVATIVES.....	pp. 31—33
CHAP.	V.—THE VERB	pp. 33—55
CHAP.	VI.—THE NOUN	pp. 56—59
CHAP.	VII.—THE ADJECTIVE	pp. 59—61
CHAP.	VIII.—THE PRONOUN	pp. 61—66
CHAP.	IX.—THE NUMERALS	pp. 67—68
CHAP.	X.—THE ARTICLE	pp. 68—69
CHAP.	XI.—THE ADVERBS	pp. 69—76
CHAP.	XII.—THE PREPOSITIONS	pp. 76—78
CHAP.	XIII.—THE CONJUNCTIONS	pp. 78—80
CHAP.	XIV.—THE INTERJECTIONS... ..	pp. 80—81

PART SECOND.

CHAP.	XV.—THE FORMATION OF SENTENCES.....	pp. 82—83
CHAP.	XVI.—THE ARTICLE	pp. 83—86
CHAP.	XVII.—THE EMPHATIC OR DISCRIMINATING PARTICLE	pp. 87—89
CHAP.	XVIII.—THE NOUN.....	pp. 89—99
CHAP.	XIX.—THE ADJECTIVE.....	pp. 99—101
CHAP.	XX.—THE PRONOUN	pp. 101—105
CHAP.	XXI.—THE VERB	pp. 105—114
CHAP.	XXII.—THE ADVERB.....	pp. 115
CHAP.	XXIII.—THE PREPOSITION.....	pp. 116—118

A CONCISE INTRODUCTION TO THE MALAGASY LANGUAGE.



CHAPTER I.—INTRODUCTION.

THE Malagasy language as spoken in Imerina, to which this book is intended to form an introduction, abounding as it does in open syllables and avoiding all harsh combinations of consonants, is soft and musical in sound, and sufficiently full in vocabulary and rich in grammatical forms to make it a fit instrument not only for ordinary intercourse, but also for the higher uses of instruction and oratory. Any one who listens to the best native speakers, and witnesses their power to sway the minds of their audience, and sees the delight and enthusiasm of the people as they listen to these native orators, skilled as they are in the art of uttering well-chosen and euphonious speech, will never think slightly of the value and force of the language.

The power of the language is best shown in narration and in description of things apprehended by the senses; and for all purposes of persuasion, teaching, public speaking and preaching, it possesses excellencies of a very high order. The love of the people for proverbs, of which thousands are in common use, has led to the cultivation of a terse antithetic style of speech, which public speakers learn to use with great skill. As specimens of the power of the language, even in a translation, may be adduced some of the stories of the Old Testament and the Book of Proverbs, in the Malagasy Bible; these are generally acknowledged to possess both force and beauty.

The natives are justly proud of their language; and those foreigners who gain a sufficient hold of it to master its many delicate distinctions, and to appreciate its force, yield to it an ungrudging admiration. But whilst we admire the language for its many excellencies, and cannot withhold our wonder that such a fulness and variety of grammatical forms should have been developed and preserved through so many generations without the aid of writing, we do not shut our eyes on the other hand to its defects and weaknesses. These consist mainly in a want of general terms and of words suitable for anything requiring scientific precision. In treating of scientific subjects most of the technical

terms have to be introduced. But this need not surprise us; our own language has been borrowing in this manner for generations, as the analysis of a few paragraphs of any scientific work will abundantly prove.

My purpose in writing this Introduction is to help missionaries and others to obtain a fairly complete knowledge of the main features of the language, and to enable them so to master its grammatical forms and leading principles that they may be able with ease to analyse the words they meet in conversation or reading, and to use the language with freedom and accuracy. One entering on the study of the language cannot do better than use Mr. Richardson's "Malagasy for Beginners," working out carefully the exercises there given; but after the first steps have been taken, I hope this book will afford to many useful aid in their further studies.

One thing should be impressed on the minds of all who wish to gain a mastery of the language and to use it with freedom, viz. that they must not trust simply to what they can learn from books, or they will acquire but a stiff and bookish style of speaking. On the other hand, it is equally certain that if they are contented to pick up the language by ear only, though they may gain facility in speaking, they will lack accuracy and precision. Careful study of the grammar should go hand in hand with free intercourse with the natives.

A beginner should give his main strength during the first year or two to the thorough mastery of the grammar. He should from the outset endeavour as far as possible to avoid forming sentences on English models; and especially should he direct his attention to those points in which the Malagasy language differs so much from his own; e.g. in the absence of the logical copula and the consequent difference in the formation of sentences, the common use of the passive, the peculiarities of the relative form, the way in which the agent of an adjunctive verb is expressed, the uses of the particle *no*, delicate distinctions in the use or omission of the article, etc. If these and similar things are firmly grasped at the outset, a good foundation will exist on which to build. On the other hand, the failure to recognise some of these peculiar features of the language, may lead one to adopt awkward and erroneous modes of expression from which it may be extremely difficult to free oneself in after years.

For correct pronunciation the learner should rely entirely on the natives, and never be content to learn from a foreigner. No length of time spent in the island seems enough to make us speak just as the natives do; and pronunciation learned in this way is but a copy of a copy. At the same time let us remember that there are among the Malagasy (as among ourselves) both careful and careless speakers; and in the early days of one's study it is of great importance to have the guidance of some one who has a good pronunciation and is generally accurate in his use of the language. Many country people, hearers, and others, are but poor guides; and those addicted to the use of tobacco have often an indistinct and disagreeable pronunciation. The better class natives are often heard to complain that foreigners are too ready to pick up phrases from their bearers and servants—a practice which, if not checked, leads at times to the use by persons of education

and refinement in other matters of phrases analogous to what might be acquired in England by carefully copying the select expressions heard among railway porters, cabmen, etc.

Idiom is no less important than pronunciation, and we should never lose sight of the distinction between grammatical and idiomatic composition. We may write or utter sentences strictly accurate, so far as grammatical analogy can be our guide, and yet be using forms or phrases which no native would employ. Often in Bible Revision work I wrote sentences which seemed accurate, and did not set at defiance any law of grammar, but which my native helpers would not allow to pass. It will be found comparatively easy to write or speak grammatically; but nothing but long and free intercourse with the natives, and careful and constant listening to the best speakers, will give one a command of easy and idiomatic speech.

In this introductory chapter some general information about the language will be given; but as most of the points to be noticed have been dealt with in the pages of the Antananarivo Annual (a work which will be in the hands of most of those who use this book), I shall content myself with giving only the main facts, adding at the same time references to the papers in the Annual, where fuller information may be found.

There are five principal points on which information may be given:—

I.—What Europeans have done to promote the study and use of the Malagasy language.

Soon after the discovery of Madagascar at the beginning of the sixteenth century (1506) by Dom Francisco de Almeida, the Portuguese Viceroy of India (A.A.* i. 401), travellers began to write accounts of the island, and some of them collected vocabularies of the language.

The earliest vocabularies of which I have seen any notice are those of Frederick de Houtman (A.A. ii. 16, 17) and Corneille van Heemskerck. These were both published at Amsterdam in 1603. The former was one of the vocabularies used by Marsden in writing his essay "On the Polynesian or East Insular Languages" (A.A. ii. 105); and the words contained in it were given in the Dutch, Malay, and Malagasy languages. (For a specimen see A.A. ii. 17.)

Six years later (1609) was published a small book, in Dutch, by Hieronymus Megiserus, giving some account of Madagascar, with a "Dictionary and Dialogues," filling 105 pages.

Another vocabulary used by Marsden bears the name of Cauche, and is dated 1638. It contained "*Colloque entre le Madagascarois et le Francois sur les choses plus necessaires pour se faire entendre et être entendu d'eux*," filling 18 pp.

In 1658 a Dictionary was published by Flacourt, who was for some years Governor of the French settlement at Fort Dauphine, and whose great work on Madagascar has been a mine from which later writers have freely dug. An account of Flacourt's Dictionary, and of a small catechism also bearing his name, will be found in the Annual (ii. 18).

* A. A. is used throughout for Antananarivo Annual.

Next in order comes the very valuable list of more than 500 Malagasy words given as an appendix to "Robert Drury's Journal." This list should be studied in the edition annotated by the Rev. J. Richardson, whose knowledge of Betsileo helped him in many of his identifications (A.A. i. 102-111).

In 1773 a French-Malagasy and Malagasy-French vocabulary was published in Mauritius by an author named Challan (A.A. iv. 17).

About the years 1815 and 1816 some voluminous works on the language and customs of the people of Madagascar were compiled by Huet de Froberville. I cannot find any proof that these works were ever printed; but the manuscripts themselves filling 25 folio volumes (numbered *Add.* 1817-1841) are carefully preserved in the Manuscript Room of the British Museum. A short account of these manuscripts is contained in the *ANNUAL* (iv. 65-72).

In Dumont D'Urville's account of the Voyage of the *Astrolabe* (Paris, 1833) is contained a very full vocabulary, taken it seems in the main from de Froberville. Any one wishing to obtain in a concise and accessible form material for estimating the knowledge of the Malagasy language already possessed by Europeans before the founding of the L.M.S. Mission in Antananarivo in 1820 could not do better than consult this clearly printed abstract by Dumont D'Urville, comparing it, if possible, with the Vocabularies of Challan and Flacourt, on which so much of it rests. When the information it contains differs from these, we may generally conclude that de Froberville's manuscripts were the source from which the author drew.

A French Roman Catholic Mission was established in the district of Fort Dauphine in the middle of the seventeenth century, and was maintained for about 18 years (1648-1666). In connection with this Mission was published the small catechism mentioned above as bearing Flacourt's name. Short specimens of the style of this book may be found in the article in the *Annual* already referred to.

When the first missionary of the L.M.S. (the Rev. D. Jones) reached Antananarivo in 1820 he found no knowledge of letters among the people generally; but there were a few ("not more than six persons") who could write Malagasy in Arabic letters. For some time after the arrival of the missionaries it seemed doubtful whether King Radama I. would decide in favour of the Arabic or of the Roman alphabet. The Roman happily triumphed.

The form in which the language is written to-day is with slight modifications that adopted by the early missionaries of the L.M.S. On this question I would refer to what I have already said in the *ANNUAL* (iv. 65 and 72).

The work of educating and enlightening the Malagasy has proceeded apace; and now from not less than seven printing offices there are flowing forth constant streams of literature in the native language. Thirty octavo pages of Mr. Sibree's "Madagascar Bibliography" (Antananarivo, 1885) are required simply to calender the titles of the books that had been issued up to the date of its publication; and from that work may be gained a fair idea of what missionaries and others have been doing to lay the foundations of a Malagasy literature.

What has been done in regard to Philology may also be learned from the same work (Mad. Bib. pp. 53-58). The most important contributions to the study of the grammar are the following:—

(1) A paper on the Malagasy language by the Rev. J. J. Freeman, given as an Appendix to the first volume of Ellis's History of Madagascar. This is the earliest published sketch of the grammar by an English writer, and is still valuable.

(2) A Grammar published in Mauritius in 1845 (but written as early as 1831) by Mr. Edward Baker, formerly Missionary Printer in Antananarivo.

(3) A Grammar published by the Roman Catholic Missionaries, printed in Bourbon in 1855. The real author of this work was Père Joseph Webber, who in this Grammar and in his Dictionaries has shown himself a skilful and accurate workman, and who laid down the lines upon which others have since followed him.

(4) The pamphlet by Van der Tuuk is valuable for its systematic investigation of the grounds on which the Malagasy is recognised as belonging "unquestionably to the stock of languages which have been denominated Malayo-Polynesian."

(5) A grammar in French by Marre de Marin, "founded on the principles of Javanese grammar," is valuable for the illustrations it gives of the position maintained in the preceding work.

(6) A very valuable series of "Studies" by the Rev. L. Dahle in the Antananarivo Annual, of which constant use will be made in this book.

A list of all published Grammars known to me will be given as an Appendix.

II.—The essential oneness of the language.

In Flacourt's History (1661) we have a distinct statement that one language prevailed throughout the island: "C'est une langue tres copieuse laquelle se parle esgalment par toute l'isle, où il n'y a qu'une seule langue: mais il est different en ses accens selon la diversité des provinces."

The vocabulary of Robert Drury already referred to is also valuable evidence; for though Drury mixed only with the natives of the southern districts of Madagascar, more than fifty per cent. of the words he gave 160 years ago are well known in Imerina at the present day.

The map of Madagascar also illustrates the substantial oneness of the language, and names perfectly familiar to those who know only the Hova dialect may be found in all parts of the country.

Notwithstanding the fundamental harmony existing between the dialects spoken in different parts of the island, and the fact that the great body of the roots, word-forms, and constructions are identical, considerable differences nevertheless do exist; and any one familiar with only one of these dialects would, on moving to another part of the island, for a time at least find himself much hampered in his attempts to communicate with the people. For a good description of the state of the case, read Mr. Dahle's remarks (A. A. 1883, p. 18).

Quite apart from the usual causes always at work lessening the resemblances between dialects spoken by isolated tribes, there is one special cause at work in Madagascar which deserves notice, that is the

custom of pronouncing certain words *fady*, or of *tabooing* them. For instance, on the death of a sovereign, supposing his or her name to contain any word in common use, this must henceforth be considered *fady*, and some new word must be coined to take its place. On the death of Queen Rasoherina in 1868 the word *sohèrina*, which means chrysalis, was thus tabooed, and *zani-dandy* (child of the silkworm) was ordered to be used instead. In this and similar ways scores of common words fall into disuse in certain districts. For some interesting information on this topic, and also on the appropriation of certain words to chiefs and nobles, see the paper of Mr. Sibree in the Annual, vol. III. 301-310.

None of these dialects have been as carefully studied and cultivated as the Hova; and much remains to be done before we can speak with much confidence about their peculiarities and mutual relations. Some slight knowledge of them may be obtained from the following sources:—

- (1) The Sakalava. Vocabulary by l'Abbé Dalmond (1842; see Mad. Bibliography, p. 12). Also from pamphlet by Mr. Joseph S. Sewell on the Sakalava.
 - (2) The Betsimisaraka—The vocabulary of l'Abbé Dalmond named above.
 - (3) The Bezanozano. A. A. i. p. 445.
 - (4) The Betsileo. A. A. iii. p. 235.
 - (5) The Ibara. Isan-Kerin-Taona, 1877, pp. 42, 43.; A. A. 1881, p. 108.
 - (6) The Sihanaka. A. A. i. 318, 319; iv. 219.
 - (7) The Tanala
 - (8) The Taimoro
 - (9) The Taisaka
- } South East Madagascar (Appendix), by the Rev. J. Sibree, F.R.G.S. etc.
- (10) The Northern Tribes. A. A. iii. 279-282.

The Malagasy-French Dictionary of Père Webber (1853) also states under most words in what part of the island they are used (thus e=East Coast; h=Hova; g=general; sk=Sakalava).

There are strong reasons for believing that the Hova will become the language of the whole island. From the time of Radama I. (1810--1828) the Hovas have gradually extended their power until they now rule almost the whole of Madagascar; and wherever the Hova rule extends the language naturally finds its way. But a yet stronger unifying power is at work, as the Christian religion spreads through the land. The same Bible is read, the same hymns are sung, the same school books are used from St. Augustine's Bay in the South West to Diego Suarez in the North East; and it seems probable that there will never be a demand for a separate translation of the Scriptures into any of the dialects.

III.—The unwritten literature of Madagascar.

The records written in the Arabic character and preserved among the descendants of the Arab settlers in the province of Matitanana are the only ancient literature of which the Malagasy can boast. But although writing was unknown among them, tradition to some extent supplied its place, and what may be called an "unwritten literature" did exist. Part of this consists of fragments of Hova History, containing lists of

ancient sovereigns, going back perhaps about 400 years. These traditions, with much additional matter, have been published by the French Missionaries (*Tantaran' ny Andriana*, 3 vols.). The Malagasy possessed nothing that bears any close resemblance to the myths of the Polynesians. The nearest approach to anything of this kind is found in some of their Folk-Tales. Many of these have been collected in a book by the Rev. L. Dahle, and in a volume published by the Folk-Lore Society. (See too A. A. i. 242, 363-378, 396, 529; A. A. iii. 241, 254; A. A. iv. 28-38).

A very large number of proverbs exist in the language, 3790 of which are collected in a small volume published by Mr. J. Parrett and myself (Antananarivo, 1885). For papers throwing light upon these proverbs see A. A. i. 6, 9, 427; A. A. 1881, 58-75; 1884, 86-99; iii. 78, 79; 456. An English work translating and annotating many of the proverbs, from the pen of the Rev. J. A. Houlder, has been long promised and may we trust be published ere long.

IV.—*The relation of the Malagasy to other families of speech.*

From the time when Houtman published his vocabulary (1603) in Dutch, Malay, and Malagasy, down to the present day the resemblance of the Malagasy to the Malayan languages has been repeatedly pointed out. I have already collected in a paper reprinted in the Annual (A. A. i. 412-422) the substance of what can be said on this topic. The more recent researches of Dr. Codrington (see A. A. 1882, 23-29; A. A. iii. 343-353) have added largely to the available material, and have set in a yet clearer light the conclusions of earlier scholars; and dealing as they do with a class of languages not closely allied to the Malay, they are especially valuable as confirming the conclusion that the Malagasy has not been derived from the Malay strictly so-called, but "represents an older stage of the common language now so widely spread over the Indian and Pacific Oceans" (A. A. i. 419).

In addition to our consideration of the wide area from which we may gather words and grammatical forms closely allied to the Malagasy, there are other facts that must have weight with us in estimating the time at which the Malagasy branched off from the original stock:—

(1) The absence of Mahomedan traditions in Madagascar.

If the Malagasy had been derived from the Malay in comparatively recent times, some knowledge of the Koran and of the religious ideas of the Malays since their conversion to Mahomedanism would doubtless prevail. Such Arabic influence as has been exercised in Madagascar, of which more will be said in the next section, has been carried by Arab and Swahili traders and by the colonists in the South East.

(2) The fewness of the Sanscrit words to be found in the Malagasy.

In its later stages the Malay has a large sprinkling of Sanscrit words. (See Maxwell's Manual of the Malay Language, Introduction.) In Malagasy Crawford counts only six Sanscrit words, viz. feno (S. *panuh*); sisa (S. *sasha*); tsara, to judge (S. *achara*); avaratra (S. *atara*); alina (S. *laksa*?); hetsy (S. *kati*); to which may be added andriana (S. *satriya*; s is often omitted, see Dic. s. v. ompa) and amana (S. *saman*, equality, with); tavo in *voatavo* is according to Van der Tuuk (p. 19, n.) of Sanscrit origin; and fenomanana, of the full moon, was originally a Sanscrit word (*purnama*).

(3) The richness of the Malagasy in derivative forms.

Dr. Bleek says: "Among all the members of the Oceanic section of the prefix-pronominal languages with which we are acquainted the Malagasy possesses the greatest number of consonantal sounds, and it appears in general to exhibit very full and original structural features." This would seem to indicate that the Malagasy has for ages pursued an independent line of development, or that it has maintained forms that have since disappeared from kindred languages.

For careful investigation of the Malayan affinities of the language Van der Tuuk's pamphlet remains the most thorough and valuable source of information. Much confirmatory evidence may be found in the notes to Marre de Marin's Grammar and in the various papers written by Mr. Dahle. For Marsden's statement see A. A. 1881, pp. 101-106; and for the opinion of the early missionaries see Ellis's History of Madagascar, v. I., pp. 491-496. In the New Malagasy-English Dictionary by the Rev. J. Richardson, F.R.G.S., more than 300 Malagasy words are shown to have Malayo-Polynesian affinities. These might I believe be largely increased; and the most likely source from which examples might be gathered is the very full Malay Dictionary of the Abbé Favre, published in Vienna. In an hour or two I was able to glean from this a score of words not noticed in our Dictionary.

V.—Foreign elements found in the Malagasy language.

The Malagasy like almost all other languages bears abundant evidence of contact with foreign influences. The chief languages from which it has borrowed are the following:—

(1) *African*. The best guide to the study of the African words is Mr. Dahle's paper "The Swaheli Element in the New Malagasy-English Dictionary" (A. A. iii. 99-115). Of special importance is Mr. Dahle's remark on the more ancient African elements in the language, which may, he thinks, "prove an original African settlement in Madagascar in the same way as the Celtic words in English, even without influencing the grammar, prove that the Celts lived in England before the Anglo-Saxons (A. A. iii. 114; compare also A. A. 1883, 23, 24).

(2) *Arabic*. Among the many valuable contributions of the Rev. L. Dahle to the study of the Malagasy language perhaps not one has a wider and more abiding interest than his paper in the Annual entitled "The influence of the Arabs on the Malagasy language: as a test of their contribution to Malagasy Civilization and Superstition" (A. A. i. 203-218; also 524); and to this full and interesting paper the reader is referred. A work is now being published from the pen of M. M. G. Ferrand, French "Agent Résidentiel" at Mananjara that will throw much light on the history and influence of the Arab Colony in South East Madagascar.

(3) *European languages*. These are mainly the French and English. From both these languages many words have been introduced through commerce or through missionary enterprise. The original discoverers of Madagascar do not seem to have left any definite trace of their influence on the language. The only Portuguese word that has so far been pointed out is *ampingaratra* (Port. *espingarda*), an old name for "gun,"

found in "Kabary" (p. 14), and used by the Sakalava and other tribes.*

French words are extremely common; and as French influence extends they are likely to be adopted in yet greater abundance. Usually the French article is taken as forming part of the word, and so we have *divay* (= *du vin*) and *latabatra* (= *la table*). Some of the more common French words in use are the following:—

lodivỳ (<i>l'eau de vie</i>)	batera (<i>tabatière</i>)
laposety (<i>l'absinthe</i>)	lapoely (<i>la poêle</i>)
kafé (<i>café</i>)	lamody (<i>la mode</i>)
labiera (<i>la bière</i>)	mezirina (<i>mesure</i>)
salady (<i>salade</i>)	santinira (<i>échantillon</i>)
lafarina (<i>la farine</i>)	dantely (<i>dentelle</i>)
lalikera (<i>la liqueur</i>)	sonia (<i>signe</i>)
vinaingitra (<i>vinaigre</i>)	kase (<i>cachet</i>)
dipaina (<i>du pain</i>)	zariday (<i>jardin</i>)
saosisy (<i>saucisse</i>)	mangazay (<i>magazin</i>)
darazay (<i>dragée</i>)	lasoa (<i>la soie</i>)
disely (<i>du sel</i>)	laisoa or lesoa (<i>le chou</i>)
lapomady (<i>la pomade</i>)	salàna (<i>chaland</i>)
kiraro verinia (<i>vernis</i>)	kiraro merinosy (<i>merinos</i>)

The names of many carpenters' tools are French, e.g. raboa (*rabot*), laikera (*l'équerre*), kompà (*compas*), marotò (*marteau*). An amusing illustration of the adaptation of French words is given in the Annual (iv. 501).

English words do not so readily adapt themselves to Malagasy pronunciation as French words. Many of those used have been introduced through the work of missionaries; e.g. solaitra (*slate*), penisily (*pencil*), penina (*pen*), sekoly (*school*), rejestra (*register*), Baiboly (*Bible*), Testamenta (*Testament*). One English word (*mark*) has become so fully naturalised that it is treated just as a Malagasy root, and so we have *marihina*, *mariho*, *manamarika*, *anamarihana*, etc.

On foreign words introduced into the translation of the Bible, see "Ny amy ny Baiboly Voahitsy, ch. viii.

In the transfer of foreign words into Malagasy we often find the same influence at work as in other languages, and to the casual observer all traces of foreign origin are obliterated. Just as in English "Rotten Row" (= *route du roi*) and "beefeater" (= old F. *buffetier*) have successfully disguised their French origin, so have the following Malagasy words managed to put off their foreign dress and to offer themselves to the unwary as pure Malagasy:—

Ampongabendanitra, *lit.* the great drum of heaven (Eng. *pomegranate*). Zahamborozano (Feh. *jambrosade*). This word has no real connection with the Malagasy *zahana*.

Lamboridimbasy (*tambour de Basque*).

Alijinery (Eng. *engineer*).

Alezapo (Eng. *Heads up!*).

Samily (Eng. *assembly*).

Goana (Eng. *go on*).

* Is *kiseo* (hog) from the Portuguese? See Annual for 1881, p. 93.

Several Malagasy words possess exceptional interest, as they are examples of words that have travelled east and west and have taken root all over the world; e.g. *savony* (soap) is essentially the same word as the Greek *sapon*, the Latin, *sapo*, the English *soap*, the French *savon*, the Malay *sabun*, and the Swahili *sabuni*. So too the word *zebady* is really another form of our own "civet," which may be found in different lands in the forms *zabad*, *zebed*, *civetto*, etc. The rare Malagasy word *rojo* (e.g. "*tsy mahafony ny rojo aho*") is only another form of the familiar word "rice;" in Greek we have it as *oruza*, and in Arabic as *aruzz*.

It is interesting, but at the same time irritating, to notice how, when the Malagasy adopt a foreign word, they often give to it a partial or changed meaning. Thus *lakiraonina* (F. *la courrone*) means a decoration or order. For "crown" the Malagasy use *sàtrok' Andriana*, or *sàtroka fito rantsana*. *Kase* (F. *cachet*) means a warrant or certificate; and for the impression made *tombo-kase* must be used. *Sekoly* means scholar, and *sosaiety* money paid by a society. *Mozika* is not a general name for music, but means specially brass instruments; *giloby* is used for glass lamp chimneys. *Harir* in Arabic means silk; but *hariry* in Malagasy has come to mean fine white calico or cambric. *Lojika* (logic) means in common parlance talk with which one seeks to entrap his hearers; and *politika* (politics) is a common synonym for cunning and trickery. *Manao komity* seems to run some danger of becoming a term used by the natives for plotting and wire-pulling. *Lasantsy* (turpentine) has a curious history. It represents the first word of the full name "*L'essence de térébinthe*," and in itself suggests as little of the nature of the article, as does *mènaka telo zoro* (three cornered oil) suggest cod liver oil, of which it is the common name, the first imported having come in bottles of this shape. *Dozena* (dozen) has also acquired a strange secondary meaning; and from the fact of articles of one kind being sold in dozens, *miakanjo dozena* is now used of one wearing an entire suit of the same material.



APPENDIX.

LIST OF WORKS ON MALAGASY GRAMMAR.

In English.

A Malagasy Grammar. By the Rev. J. Jeffreys of the London Missionary Society. About 1825. Never printed. No MSS. copies are known to exist.

On Outline of a Grammar of the Madagascar Language as spoken by the Hovas. By E. Baker, formerly Missionary Printer (for the L. M. S.) at Antananarivo. Written in 1834. First edition printed in Mauritius, 1845; second, in London, 1864, pp. 48.

General Observations on the Malagasy Language. Outline of Grammar and Illustrations. By the Rev. J. J. Freeman, of the London Missionary Society. Published in Ellis's History of Madagascar (*vol.* 1. pp. 491-517), 1838.

A Grammar of the Malagasy Language in the Ankova Dialect. By the Rev. D. Griffiths of the London Missionary Society. Woodbridge, 1854, pp. 244.

Outlines of a Grammar of the Malagasy Language by Dr. H. N. Vander Tuuk. Read before the Royal Asiatic Society in 1865. Published by Trübner.

An Introduction to the Language and Literature of Madagascar. By the Rev. Julius Kessler, Curate of St. John's Deptford: late (L. M. S.) Missionary in Madagascar. London. 1870. Very meagre: the chapter on Grammar contains only 14 pp.

An incomplete work on Malagasy Grammar by Mr. Louis Street of the Friends' Foreign Mission Association. Only two sheets were printed. The complete work was intended to fill 300 or 400 pp., and to contain a large collection of examples.

A Concise Introduction to the Study of the Malagasy Language as spoken in Imerina. By W. E. Cousins, Missionary of the London Missionary Society, Antananarivo, 1873, pp. 80. A second edition of the above is given in the New Malagasy-English Dictionary, 1885.

The Malagasy Language, by the Rev. W. E. Cousins. Transactions of the Philological Society, 1878, pp. 34.

A Concise Grammar of the Malagasy Language. Trübner's Series of Simplified Grammars, London, 1883, pp. 60. Taken almost entirely from the Concise Introduction by the Rev. W. E. Cousins, 1873.

Malagasy for Beginners, a series of graduated lessons and exercises in Malagasy as spoken by the Hovas. By the Rev. J. Richardson, Head-Master of the L. M. S. Normal School, Antananarivo, 1884, pp. 120.

A valuable series of "Studies in the Malagasy Language" by the Rev. L. Dahle of the Norwegian Mission are to be found in the Antananarivo Annual from 1870 to 1887. Many references to these papers will be found in this work.

In French.

In de Froberville's manuscripts (1815, 1816), are found some general notes on the grammatical forms of the Malagasy language (A.A. iv. pp. 68, 70).

In the Voyage of the Astrolabe by Dumont d'Urville (Paris 1833) is contained "Essai de grammaire madekass, avec exercices, pp. 5-48, written by Chapelier.

Grammaire Malgache. Par le Père J. Webber (see Introduction to Père Ailloud's Grammar, p. ii.). Bourbon, 1855, pp. 118.

Grammaire Malgache-Hova. Par le Père Laurent Ailloud de la Cie. de Jésus. Tananarive, 1872, pp. 383.

Grammaire Malgache fondée sur les principes de la Grammaire Javanaise. Par Marre de Marin, Professeur de langues orientales de la Société asiatique, Paris, 1876, pp. 126.

Grammaire Malgache. Par le R. P. Pierre Causseque, S. J., Missionnaire de Madagascar, Antananarivo, 1886, pp. 198, with Appendix pp. 47.

In Malagasy.

Gramara Malagasy. By Mr. J. S. Sewell of the Friends' Foreign Mission Association. Fourth edition. Antananarivo, 1873, 28. pp.

Gramara Malagasy. By the Rev. G. Cousins of the London Missionary Society. Pt. 1. Antananarivo. 1872, pp. 70.

Analysis of Sentences. By the Rev. W. E. Cousins of the London Missionary Society. Pt. 1. Antananarivo, 1871, 41. pp.

In later editions the above Grammar and Analysis have been made into one book with some additions and improvements.

Gramatik Malagasy hianaran' ny ankizy madinika. Den Norske Mission, 1881.



PART FIRST.

CHAPTER II. THE LETTERS.

1.—The Malagasy Alphabet (called by the natives, *Ny abidy*) contains twenty one letters; viz., all those contained in the English Alphabet, with the exception of the five following: c, q, u, w, and x.

THE VOWELS.

2.—The vowels have the open continental sound; thus:—

a	as	a	in	father:	<i>maso</i> , the eye
e	„	a	„	late :	<i>efa</i> , done
i	„	ee	„	meet :	<i>mahita</i> , to see
o	„	oo	„	do :	<i>ody</i> , a charm

3.—Y represents the same sound as i, but is used at the end of words, and is sounded very lightly.

In editions of the Scriptures from the publication of the Reference Testament in 1870 the letter y has been used in the body of words taken from the Greek to represent the letter *Upsilon*; thus:—

Egypta, Egypt

Synagóga, Synagogue

4.—O is sometimes sounded like o in hope, but in Hova only when used as the sign of a vocative case, as: *Andriamànitra ó*, or in introduced words, as: *Rajóna*, *kapóty*.

In the provincial dialects a true o is said to exist; and even in Imerina the word *izao* may occasionally be heard pronounced as if written *izó*.

5.—In the ordinary rapid and flowing talk of the people a final unaccented a is usually elided before any other vowel; thus:—

(a) <i>Mizdza azy</i>	is pronounced	<i>miláz' azy</i>
(e) <i>Mpandràva efa</i>	„	<i>mpandràv' efa</i>
(i) <i>Mandla ireo</i>	„	<i>mandl' ireo</i>
(o) <i>Mandàtsa ólona</i>	„	<i>mandàts' ólona</i>

The final a in such combinations should always be written, except in cases to be explained under the section on the Possessive Case.

6.—In like manner a final o may be elided when immediately followed by another o. Thus *mamóno ólona*, is pronounced *mamón' ólona*.

7.—Final e is always accented; as *manome*, to give; *mamonje*, save! *kafe*, coffee. This rule is so well established, that no mark of accent need be used in writing or printing.

8.—Great care is needed to pronounce all vowels with clearness, as a single vowel is frequently the only mark of distinction between two words altogether unlike in meaning; e.g. *ólona*, person, and *ólanda*,

twisting; *manénina*, to regret, and *manènona*, to weave; *mànana*, to possess, and *mànina*, to long after; *vola*, money, *voly*, planting, *volo*, hair; *onina* (to dwell), *onona* (to restrain, assuage); *hanina* (food), *hanana* (will have); *matànjaka*, strong, *mitànjaka*, naked; *takòrina*, carried, *takò-nana*, hidden.

9.—There is no need to attempt any further discrimination of the vowel sounds, except to say that of course they have their fullest power in accented syllables, e.g. *mànitra*, *mangàtaka*. A learner should listen constantly and carefully to the pronunciation of the natives; though he will soon find that even among them there is no absolute uniformity. As a rule the people of Antananarivo have a lighter and easier pronunciation than those in the country.

10.—For some sounds no description would be of much service, as for example the light pronunciation of the final syllables in *aho*, *ahy* and similar words, and the almost inaudible final *y* in such words as *fòtsy*, *fàntany*, *izàny*, *hiàny*, or the light pronunciation of the middle vowels in such words as *hanina*, *nenina*, *olona*, *mionona*, *Rajaonina*. These might be represented by an apostrophe (as we write *an' ny olona* to indicate a similar sound), thus: *hàn'na*, *nén'na*, *miòu'na*, *òl'ona*; but perhaps this would mislead, as the vowel sounds, through so lightly pronounced, are certainly present, or we should not be able to distinguish *hànina* from *hànana*, *ónina* from *onona*. Careful listening to the best speakers is the only reliable guide in this and all that pertains to pronunciation.

Some foreigners after a few weeks' residence in Madagascar assert strongly that the light final vowels are not sounded at all; but time generally convinces them of their error. Indeed if these final vowels were not pronounced, how could we distinguish between such words as *vola* (money), *voly* (planting), *volo* (hair); and yet who in listening to a native is left in doubt as to which is used?

11.—When *i* or *y* precedes *g*, *ng*, *h*, *k*, or *nk*, a similar sound is heard after these letters, as: *mikiàtsaka*, to seek; *mikiàsa*, to purpose; *mingiòso*, to swear; *midingia*, to start; *mihiénà*, to grow less; *ary kiòà*, and also; *anankiray kida*, another too. This usage seems to be confined to the Hovas. On the coast the pronunciation of such a word as *isika* at once determines whether the speaker comes from Imerina. In printing this euphonic *i* is now omitted. The French pronunciation of words like *mingnonette*, *Avignon* is a good illustration of this tendency of the vowel *i* to cause at it were an echo of its own sound. Van der Tuuk would print *solika* in the form *solikya*, which is perhaps the best representation of the sound we could find.

In some words the *i* following a *k* is not euphonic, but is a necessary part of the word, and must be carefully retained both in pronunciation and in writing; e.g. *Ikiangaru* and *Ikianjasoa*.*

* Mr. H. F. Standing has sent me the following note which I print here that attention may be directed to the point noted: "A euphonic *o* is heard in very many words after *g*, *ng*, *h*, *k*, and *nk*; e.g.

<i>ongàhana</i> is often pronounced	<i>ongodàhana</i>
<i>hohànina</i>	do. <i>hohoànina</i>
<i>afo-kasika</i>	do. <i>afo-koasika</i>
	<i>etc., etc., ad lib."</i>

12.—When in the derivatives two vowels would come together, one of which would be the first letter of the root, and the other the final letter of the prefix, an *h* is sometimes inserted between them for the sake of preserving their distinct pronunciation, indeed simply to serve the purpose of the diæresis. Some of the natives object to the insertion of an *h* in such words; and instead of *mihahosa* they would write *mihaōsa*. In *fihaviany*, *fahantérana*, and similar words, the *h* is, however, too well established to be thus disregarded; thus we have:—

<i>Ihaviany</i>	(not <i>iaviany</i>)	from <i>avy</i>
<i>Mihahōsa</i>	(„ <i>mihaosa</i>)	„ <i>osa</i>
<i>Hahosána</i>	(„ <i>haosana</i>)	„ <i>osa</i>
<i>Hahantérana</i>	(„ <i>haunterana</i>)	„ <i>antitra</i>

13.—The only true diphthongs in the language are two:—

- (1) **ai, ay** pronounced like *i* in might.
- (2) **ao** pronounced like *ow* in now.

14.—Formerly **ei** and **ey** were much used instead of **ai** and **ay**; but as no distinction in sound was maintained, they have been discontinued.

15.—The **ay** and **ai** have a great tendency to become **e** in unaccented syllables. Thus from *manaiky* (*aiky*), to consent, agree, we have *fanekéna*, an agreement; in government papers, however, the fuller form *fanaikena* is kept. Much uncertainty of pronunciation may be observed in individual words; e.g. *manaisotra* and *manésotra*.

16.—The double vowels **eo**, **io**, which occur very frequently, are sometimes called diphthongs; but unless they are pronounced very quickly, the sound of each vowel can easily be distinguished; and in forming passive verbs, etc., the accent advances to the second vowel, as: *dîo*, *dîôvy*; *mahaléo*, *mahaleôva*.

17.—The following combinations of vowels also occur:—

ae (<i>aely</i>).	ie (<i>anie</i>).
aia (<i>Ralaîdrivôny</i>).	ioi (<i>miôitra</i>).
aoa (<i>Ravôôdry</i>).	oa (<i>vôa</i>).
aoe (<i>aoe</i> , an interjection).	oai (<i>vody</i>).
ea (<i>bèadûla</i> , name of a tree).	oao (<i>voaômana</i>).
ia (<i>dia</i>).	oe (<i>hoe</i>).
iai (<i>fiainana</i>).	oi (<i>manôina</i>).
iao (<i>miaotra</i>).	

18.—In the combinations **ai** and **ao** each vowel retains its own sound, when **a** is the prefix used to form passive verbs; e.g. *aîdina* (*idina*), *aôrina* (*orina*), *aîsotra* (*isotra* or *esotra*).

THE CONSONANTS.

19.—Most of the consonants are pronounced as in English. The following deviations are to be observed:—

The dentals **d** and **t** have a peculiarly distinct sound caused by placing the tongue well against the teeth; notice for example the pronunciation of words like *mânda*, *miëndaka*, *mihânta*, *éntina*, *fangatâhana*, *miséta*. To native ears our pronunciation of **da** and **ta** approaches that of **dra** and **tra**. ↙

The letter **g** is always hard, as in "gold."

The letter **h** should always be sounded, though somewhat softly. In the middle of a word, e.g. *fanáhy*, it seems to have a soft guttural sound only to be learned from observation. At times the natives seem uncertain as to whether an **h** should or should not be used, and the uneducated often omit it in writing.

The letter **j** has the force of **dz**, and its use at times obscures the etymology of a word; e.g. *manjáry* is properly *zary* with a prefix *man-* and **d** inserted for euphony (= *man-d-záry*).

The letter **k** often takes the place of **h**. Indeed **h** and **k** seem to have been originally one. See further in next chapter.

The letter **s** is never to be confounded with **z**. The **s** is sounded as in our word "sun," and **z** as in "zone." Before an **i** sound and occasionally, but in less degree, before an **e**, the **s** becomes a soft **sh**. This, however, like all other sounds must be carefully learned by listening. To give the **sh** sound too strongly is only unnecessarily to proclaim oneself a foreigner.

The letter **z** is stated by Marre de Marin to be in modern Malagasy the representative of a consonantal **y**, which he believes to have formerly existed in Malagasy, as it still does in Javanese and Malay. In the Arabico-Malagasy manuscripts contained in the National Library of Paris this **y** is found in the spelling of words in which in later times it has been replaced by **z**. Van de Tuuk states the same thing (p. 10). Notice, as confirming this, the Malagasy pronunciation of *Zomà*, originally in Arabic *Jomà* or *Yomà*.

The Hovas seem fonder of the **z** sound than some of the provincials. Thus *aiza* (where) is in Betsileo *aia*, and *iza* (who) is *ia*; *izaháy* is *aháy*, and *zánaka* is *ánaka*.

20.—Interchange of consonants in the dialects often takes place. Thus **d** becomes **l**; **f** becomes **p**; **tr** becomes **ts**; **ts** becomes **t**. On these changes more will be found in the next chapter.

21.—The Malagasy does not allow the free combination of consonants common in European languages, and many of our words appear to the natives extremely harsh. The allowable combinations of consonants are very few, and the tendency of the language is to use short open syllables; at the close of a word no exception is allowed to this rule.

The following combinations of consonants are found at the beginning of words: **dr** (*dràdradràdra*), **dz**, i.e. **j** (*jéry*), **tr** (*trano*), **ts** (*tsara*), **ng** (*ngidiny*), **mb** (*mbola*), **mp** (*mpandrafitra*), **nt** (*ntaolo*=*ontaolo*). The four last possibly arose out of the fuller forms **ang**, **amb**, **amp**, **ont**. Comp. W. 243, and notice the common pronunciation *tsy ambólana* for *tsy mbola*.

22.—In forming derivatives and compounds **n** combines with the dentals **d** and **t**, or with the gutturals **g** and **k**, and **m** with the labials **b** and **p**. Thus the only possible combinations are **nd** (including **ndr**, **ndz**, i.e. **nj**), **nt** (including **ntr**, **nts**), **ng**, **nk**, **mb**, and **mp**.

23.—**N** and **m** coming in the middle of a word before another consonant have usually been regarded as closing the preceding syllable (thus *màn-da*, *fan-jaitra*). At any rate they should be so regarded in compounds, e.g. *an-ila* (not *a-ila*), *manam-bola* (not *mana-mbola*); *isan-enim-bólana* (not *isa-neni-mbolana*).

words that cannot be classed as verbs, nouns, adjectives, etc., merely on the ground of their form. Thus the affix -ana may form a noun, as *vondana* (*vono*), murder; an adjective, as *vavána* (*vava*), talkative; or a verb as *sasána* (*sasa*) washad. So too the prefix *ma-* may indicate an adjective, as *madio*, (*dio*) clean, or a verb as *mahita* (*hita*), to see.

87.—We might classify words merely on the ground of their form, and make the main divisions as in the table of derivatives given above (§ 80). But for purposes of general utility the ordinary arrangement according to the parts of speech is preferable. As some of the noun forms, however, depend on those of the verbs, we so far depart from the usual order as to give the first place in Malagasy Grammar to the Verb.

CHAPTER V.—THE VERB.

88.—Malagasy verbs may in the first instance be divided into two main classes according as they require their agent to be separated from them (as *manóno azy aho*, I kill him), or to be joined (when expressed) to them as a possessive (as *vondiko izy*, he is killed by me; *vondin' ny olona izy* (he is killed by the people), *namondan' ny olona izy* (some of them were killed by the people). These main divisions are well named by Mr. Dahle the sejunctive and adjunctive forms (A. A. i., p. 483, 484).

89.—The sejunctive division comprises all the active forms both transitive and intransitive; and all the verbs in this division (with the exception of a few roots used sejunctively (e.g. *avy*, *tonga*, *lamy*) are formed by the addition of prefixes only.

90.—The adjunctive division comprises all the passives, and also a class of verbs peculiar to the Malagasy and called relatives. The verbs in this division are either roots or derivatives formed by a prefix only (*asého*, from *seho*), an affix only (*lotóina*, from *loto*), or by both (as *angatahina*, from *hataka*, *analàna*, from *ala*).

91.—We have thus in Malagasy three voices: the active, the passive, and the relative.

92.—The agent of an adjunctive verb is joined to it in precisely the same way as a noun denoting a possessor is joined to that denoting the thing possessed (§ 260) (e.g. *vonóko*, killed by me; *tráno-ko*, my house).*

The reason of this probably is that, all verbs being derived ultimately from nouns, these forms have never altogether lost their original

* No relaxation of this rule is allowed in the case of verbs. An adjective closely related to a noun may come between it and the possessor (see § 276); but nothing is allowed to break the connection of an adjunctive verb and its agent. This rule holds good even of compound verbs like *mamindra fo*, *mióra saina*, *mamela-pandrika*; the nouns *fo*, *saina*, and *pandrika*, though so closely connected with their respective verbs, have to be separated from them when the relative or passive construction is used, and an agent is

character. In discussing the Aryan languages Professor Sayce says: "Here we can ascend to a time when as yet an Aryan verb did not exist, when, in fact, the primitive Aryan conception of the sentence was much the same as that of the modern Dayak. Most verbs presuppose a noun, that is to say, their stems are identical with those of nouns" (Science of Language, ii. 150). He also says that in Polynesian a verb has not emerged into existence at all (ii. 139).

93.—An interesting discussion of this question will be found in the pages of the Annual (1881, 83-91; 1882, 108-116; 1883, 85-95).

94.—That nouns should possess a semi-verbal character can cause no difficulty, as this is common enough in many languages; compare for example all *nomina actionis* (singing, walking, etc.). Nor should it surprise us that nouns should have a certain character of passivity. Is not our word "work" something wrought, and "poem" a passive noun, *poiema*, signifying something composed by the *poietes*, or maker? Even nouns not really passive may acquire that character. Thus we use "offering" of the thing offered; and in Hebrew we say the gate was *ligor*, "to shut" (infinitive of an active verb), i.e. "to be shut."

95.—That verbs were originally nouns removes all difficulty as to the use of pronominal suffixes; and for grammatical purposes we need make no difference between the case of the agent and that of the possessor. Mr. Sewell, in the first grammar published in the Malagasy language (1868), classed them together, calling the agent *tompon' ny atao*; and David Johns in his Dictionary (pp. 2, 3) called relative verbs "participial nouns."

96.—An objection to the theory that verbs in Malagasy are to be considered as originally nouns may be raised from the fact that they possess a distinct form for the imperative mood. But the force of this objection is much weakened by the consideration of other (to us at least) strange phenomena presented by the language; e.g. that adverbs may have tenses, and that adjectives, and even a word like *samy* "each," may take an imperative. It should also be borne in mind that in calling such words nouns it is not intended to represent them as names of objects, but of agents and their acts; e.g. *mamôno* would signify "a person killing" and *vonôina* "the act of killing," and the addition of the suffix pronoun *ko* would only add the fact that the act was mine. From the idea involved in "my killing" the transition to "killed by me" is not a difficult one; and once having established this verbal character, the development of a special form to indicate that this act is commanded to

specified, as then the agent and all words closely dependent upon it must be placed immediately after the verb. Thus:—

ACTIVE: *Namindra fo taminao va ny tompon-trôsa?* Did the creditor show mercy to you?

RELATIVE: *Namindran' ny tompon-trôsa fo va hiando?* Were you shown mercy to by the creditor?

ACTIVE: *Niôva saina irëny ôlona irëny noho ny anatra nataonao.*

RELATIVE: *Ny anatra nataonao no nioran' irëny ôlona irëny saina.*

ACTIVE: *Namelâ-pândrika azy izy telo lahy.*

RELATIVE: *Manelâran' izy telo lahy fândrika izy.*

ACTIVE: *Manôso-dôko azy ny mpandô sary.*

PASSIVE: *Hosôran' ny mpandô sary lôko izy.*

be done is perfectly natural; and that this special mood has been formed will be shown in the next paragraph.

97.—*Mood Forms.* The active, passive, and relative voices have two distinct mood forms.

The Indicative. One is perfectly general, and, for want of a better name likely to be generally accepted, we continue to call it from its commonest use, the indicative, reminding the reader, however, that it is used not only as an indicative, but also as a participle, and, with certain particles, as conditional, optative, cohortative, or prohibitive.

The Imperative. The second mood is the imperative, and is formed by the affix -a for sejunctive verbs, and by -o or -y for the adjunctive.

The imperative is used only for expressing positive commands and wishes, but cannot be used in prohibitions, for which *aza* and an indicative must be used (e.g. *mamonôa*, kill; *aza mamôno*, do not kill; *vondy ny omby*, kill the ox; *aza vondina ny omby*, do not kill the ox).

98.—The imperative of the adjunctive verb is as truly adjunctive as the indicative, but the agent is seldom expressed unless for the sake of emphasis or for making it quite clear that it is plural (*sasaonareo*, be washed by you), or when the agent is of the first or third person (*Androntsika izy*, let us reprove him; *Ataovin' ny zanakao anao izany!* May your child do so to you! *Izay hahasoa ataovin' Andriamânitra!* May what is for our good be done by God! Usage has fixed the meaning of these imperatives as commanding actions to be performed by the person or persons addressed; hence *sasao ny lamba* does not mean indefinitely: be washed the *lamba*! but: be washed by you, and is in fact equivalent to *sasaonao ny lamba*. It therefore follows that an indefinite passive imperative has to be expressed in some other way; thus: Hallowed be thy name, is: *Hohamasinina anie ny anàranao*. The "*hamasino*" of the old version means, be hallowed by thyself. A comparison of the passive imperatives in the Greek Testament with their translation in the Malagasy will place this in a yet clearer light.

99.—The imperative is sometimes used where in English a subjunctive would be required; it is also used optatively. These uses will be illustrated in detail in the Syntax.

100.—The indicative mood has the three simple tenses, present, past, and future.

101.—No changes are made for number, gender, or person.

A. THE ACTIVE VOICE.

102.—The active voice comprises all sejunctive verbs (§ 88), that is, all verbs that require the separate forms of the pronouns for their nominative; e.g. *mànana aho*, I possess; *mandihy isika*, we dance; *mampianatra hianao*, you teach. The great distinction between the passive voice and the active is that in the one we think of an object as being affected by a certain act (e.g. *sasany ny lamba*, the clothes are being washed by him); but in the other the mind dwells on an agent and his act (e.g. *manàsa ny lamba izy*, he is washing the clothes). It will

be seen in § 324 that all verbs may be used in an adjectival or participial sense, and I think that the fundamental meaning of the active verbs will be best understood, if we regard them as the equivalents of our participles in *ing*; thus: *lehilahy manàsa lamba*, a man washing clothes; *ankiry madinika milalao*, children playing.

103.—The various forms used in the active voice may be arranged thus:—

TABLE OF THE ACTIVE VERBS.

NAME.	EXAMPLE.	MEANING.
(1) Root.		
(a) <i>Primary</i>	<i>Avy</i>	to come
(b) <i>Secondary</i>	<i>Homèhy</i> (hèhy)	to laugh
(2) ROOT WITH SIMPLE ACTIVE PREFIX.		
Mi- with primary root	Milàtsaka (latsaka) ..	to fall down
Mi- with secondary root	Mianjèra (zéra)	to fall down
Ma-	Mahita (hita)	to see
Miha-	Mihatsàra (tsàra)	to become better
Man-	Manèso (èso)	to taunt
Mana*	Manatsàra (tsàra)	to improve
Maha-	Mahàro (àro)	to be able to protect
Manka	Mankamàmy (hàmy)	to delight in
(3) CAUSATIVE	Mampilàtsaka (làtsaka)	to cause to fall down
(4) RECIPROCAL	Mifanèso (èso)	to taunt one another
(5) RECIPROCAL } CAUSATIVE }	Mifampièra (èra)	to ask permission of one another
(6) CAUSATIVE } RECIPROCAL }	Mampifanèso (èso) ..	to cause people to taunt one another

The simple active prefixes. The three simple prefixes most commonly used are *mi-*, *man-*, and *maha-*.

104.—**Mi-**, or **m-** before *i*, and occasionally also before *e* and *o*, as: *míditra* (*iditra*), *mety* (*ety*) *mónina* (*ónina*), *mómbo* (*ómbo*),† when prefixed to primary roots, forms verbs either intransitive, as: *mipétraka*, to sit; or transitive, as: *mikàpoka*, to beat. The intransitive meaning is the more common.

* Mr. H. F. Standing would simplify the active prefixes by dispensing with two, viz., *mana-* and *miha-*. Verbs in *mana* he considers to be only a variety of those in *man-*, and the explanation of them to be that the abstract noun in *ha-* is used instead of a root, and thus from *hatsàra* we have *manatsàra*, just as we have *mandsina* from *hasina*.

The fact that passives of the form *hatsaraina* (see § 136) are the correlatives of the actives in *mana-* may be regarded as an argument in favour of the above explanation.

Mi- prefixed to the same form yields the so-called verbs in *miha-*; e.g. *hatsàra*, goodness, *mihatsàra* to grow in goodness, become better.

† *Miomba* is sometimes heard.

105.—Many of these verbs have much the same meaning as Greek middle verbs and are often best translated by an English passive; e.g. *miakânjo*, to wear clothes; *misâtroka*, to wear a hat; *misâfy*, to receive seed or have seed sown in it (as the ground); *mikarâma* to receive wages (*karâma*); *mirihana* (of a room) to have a ceiling, to be ceiled; *mitâmpimbava*, to have one's mouth covered; *mihôsotra*, to be anointed; *misâsa* to observe ceremonial purification (compare *midio*, *fidiôvana*); *miôry*, to undergo some self mortification; *mirêsatra êntana*, to take upon one's self a heavy burden.

106.—Verbs in *mi-* from nouns of relation, as wife, brother, etc., deserve particular attention; thus: *mirahalâhy*, to be brothers; *mira-havâvy*, to be sisters; *mianadâhy*, to be brother and sister; *miavâdy*, to be husband and wife; *miandevo*, to be master, or mistress, and slave; *miaôtra*, to be brothers in law, or sisters in law. When used without a numeral these verbs are dual in sense; thus *izy miânaka* means a father, or mother, and child; *izy miavâdy*, a husband and wife; *izy mirahavâvy*, two sisters. If more than two persons are spoken of *avy* must be added, or a numeral must be used; e.g. *izy mianakâvy* the whole family; *izy mianadâhy avy*, brothers and sisters, *izy telo mirahavâvy*, they three sisters; *izy telo miânaka*, parents and a child, or a parent and two children.

107.—The prefix *mi-* is occasionally used with a phrase, as: *mimâson' ny mpanira*, to have eyes of one arranging cotton, etc., in hanks; so too: *mitênda fârarâno*, *midian' Ingôry*, *mitarêhim-bôlamêna*, *miôlom-barâhina*, *mitôetr' andriana*, *miôlon-kary*, *miêndrik' andriana*, *miôho-mâmiba*. *Malorîn' alahelo*, to sleep from sorrow, is a similar example with a verb in *ma-*.

108.—Verbs in *mi-* from secondary roots are used only intransitively. They are exceedingly common, and examples may easily be found. The following may serve us here: *miâfûra* (*fara*), to come to an end; *miantômboka* (*tomboka*), to begin; *mibosésika* (*sesika*), to force one's way; *mitongilana* (*hilana*), to lean on one side.

109.—One class of verbs in *mi-*, however, deserves special mention, viz., verbs in *mian-* (or *miam-*) and *mitan-*. These have been appropriately called "Verbs of Tendency," as many of them indicate tendency or motion in a certain direction; e.g. *miankôhoka* (*hôhoka*), to prostrate one's self; *mianavâdratra* (*avâdratra*), to go northwards; *mitanôndrika* (*ôndrika*), to have the head bent down; *mitandâhatra* (*lâhatra*), to be arranged in order.

110.—**Man-*** usually forms transitive verbs, as: *manânatra* (*ânatra*), to counsel, reprove; but some intransitive verbs in *man-* are found, as: *mandâhy* (*dihy*), to dance; *mandêha* (*lêha*), to go. Some of these forms are more properly adjectives; e.g. *mangatsiaka* (*hatsiaka*), cold; *mangarahâra* (*hârahâra*), thin, as a worn *lâmba*.

The prefix *man-* may be appended to:—

(1) Primary roots, as in the above examples.

* For Malayan equivalents compare Annual i., p. 420.

(2) Secondary roots, as: *maninjàra*, to divide into lots, from *tsinjàra*, primary root *zàra*.

(3) Numeral adverbs, as: *manintélo*, to do something a third time, from *intélo*.

111.—The appending of the prefix *man-* to roots beginning with consonants other than *d, g, j*, occasions the following changes (for examples, compare the *DICTIONARY*, pp. 410-423):—

(1) The simple rejection of the first consonant of the root. The consonants so rejected are *k, s, t* (including *ts*, and *tr*) and (sometimes) *h*.

- | | | | | |
|-----|----------|---------------------|---------|-----------------------------|
| (1) | <i>k</i> | <i>Man-kàikitra</i> | becomes | <i>manàikitra</i> , to bite |
| (2) | <i>s</i> | <i>Man-sàsa</i> | „ | <i>manàsa</i> , to wash |
| (3) | <i>t</i> | <i>Man-tsiry</i> | „ | <i>maniry</i> , to grow |
| (4) | <i>h</i> | <i>Man-hàhy</i> | „ | <i>manàhy</i> , to dry |

(2) The substitution or strengthening of the first consonant of the root. Thus: *h* sometimes becomes *g*; *l* is changed into *d*; *r* and *z* are strengthened by the addition of *d*, and become *dr* and *dz* (i.e. *j*).

- | | | | | |
|-----|-------------|--------------------|---------|------------------------------|
| (5) | <i>h—g</i> | <i>Man-hàlatra</i> | becomes | <i>mangàlatra</i> , to steal |
| (6) | <i>l—d</i> | <i>Man-lóna</i> | „ | <i>mandóna</i> , to steep |
| (7) | <i>r—dr</i> | <i>Man-róso</i> | „ | <i>mandròso</i> , to advance |
| (8) | <i>z—j</i> | <i>Man-zéhy</i> | „ | <i>manjéhy</i> , to span |

(3) The rejection of the first consonant of the root, and the change of the prefix from *man-* to *mam-*. The consonants that require this change are the labials *f, p, b, v*; but *b* and *v* are occasionally retained, *v* of course becoming *b*.

- | | | | | |
|------|----------|--------------------|---------|---------------------------------|
| (9) | <i>f</i> | <i>Man-fóha</i> | becomes | <i>mamòha</i> , to wake |
| (10) | <i>p</i> | <i>Man-pétraka</i> | „ | <i>mamétraka</i> , to set |
| (11) | <i>v</i> | <i>Man-vóha</i> | „ | <i>mamóha</i> , to open |
| (12) | <i>v</i> | <i>Man-vòatra</i> | „ | <i>mambóatra</i> , to prepare |
| (13) | <i>b</i> | <i>Man-bàbo</i> | „ | <i>mamàbo</i> , to take captive |
| (14) | <i>b</i> | <i>Man-bànga</i> | „ | <i>mambànga</i> , to make gaps |

(4) Before *m* and *n* the prefix becomes *ma-* (§ 28).

- | | | | | |
|------|----------|-------------------|---------|------------------------------|
| (15) | <i>m</i> | <i>Man-mósavy</i> | becomes | <i>mamosàvy</i> , to bewitch |
| (16) | <i>n</i> | <i>Man-nènina</i> | „ | <i>manénina</i> , to regret |

112.—Roots beginning with a vowel, or with *d, g, or j*, require no change.

- | | | | | |
|------|----------|-------------------|---------|---|
| (17) | <i>a</i> | <i>Man-asa</i> | becomes | <i>manàsa</i> , to sharpen |
| (18) | <i>e</i> | <i>Man-esotra</i> | „ | <i>manésotra</i> , to take away |
| (19) | <i>i</i> | <i>Man-iry</i> | „ | <i>maniry</i> , to desire |
| (20) | <i>o</i> | <i>Man-oro</i> | „ | <i>manóro</i> , to burn |
| (21) | <i>d</i> | <i>Man-dóna</i> | „ | <i>mandóna</i> , to knock |
| (22) | <i>g</i> | <i>Man-gèhy</i> | „ | <i>mangèhy</i> , to bind |
| (23) | <i>j</i> | <i>Man-jàka</i> | „ | <i>manjàka</i> , to present the <i>jaka</i> |

113.—(1) From a comparison of Nos. 2 and 17, 3 and 19, 9 and 11, 6 and 21, it will be seen that there is frequently no difference in spelling between two verbs in *man-* derived from different roots. In such cases the context is the only guide. Often, however, whilst in the

indicative mood the verbs are alike, differences will be found in their imperatives. Thus the imperative of *mamôha*, to wake, is *mamohâza*; that of *mamôha*, to open, is *mamohâ*.

114.—The prefix *maha-*, or *mah'-* before a vowel, forms what is usually called the Potential Verb. Its use is wider than that of the other prefixes, as it may be added to almost any word or phrase in the language.

It is used to express:—

(1) Ability or power (*fahdizana*) to perform an action. Thus: *mahavàky teny izy* (= *mahàky mamàky teny izy*), he is able to read. *Tsy mahasàkana azy aho*, I cannot (have no ability or power to) hinder him. *Tsy mahàro tena izy*. He cannot protect himself; *Tsy nahàrina azy intsony izy*, He could not raise himself up again.

(2) The bringing a thing into the state indicated by the root. Thus: *manaova toy irôny tsena: tsy miantso, ka mahavôry*, Do as yonder market does: it does not call, and yet succeeds in bringing the people together. *Mahavôry* here means not mere ability to collect, but the actual causing to assemble, and *maha-* indicates operative and effective power. This use is especially common with a past tense; e.g. *tsy nahavory hoatrinona izy*, he scarcely succeeded in gathering any. *Namory*, might be used of one who tried to gather people together, even though he did not succeed; but when *nahavory* is used the success of the effort is implied.

(3) That which constitutes or makes a thing to be what it is (as the Malagasy say, "*ny mah' izy azy*"). *Ny halàvan-tsandry tsy mah' Andriana*, length of arm does not make (one) a king; *Izany no mahôlona ny ôlona*, that makes men to be men; *Izany no maha-Fahatêlon' Imérina azy*, It is that that makes it the Third of Imerina; *Izany no maha-Vazaha azy*, It is that that shows him to be a European; *Ny ôlona no mahatràno ny trano*, It is the people who live in a house that make it what it is. So too we hear constantly *ny mahatsàra* or *maharàtsy azy*, *ny mahamèty*, *mahaméndrika*, etc.

The following examples of idiomatic uses of the verb in *maha-* are worthy of note: *ny andro nahakèty azy*, his youth; *ny tanàna nahabé azy*, the town where he was brought up; *ny taona naha-martiora azy*, the year of his martyrdom; *hatrizay nahatàny ny tany sy naholona ny ôlona*, from the time when the earth and its inhabitants became what they are.

115.—A verb in *maha-* may be used in any of the above meanings. Thus we may say: *Tsy mahatsàngana izy* (= *tsy mahay mitsàngana izy*), He cannot rise; or: *Tsy mahatsàngana ny maty isika* (= *tsy mahay manàngana ny maty isika*), We cannot raise the dead.

116.—Other simple active prefixes are *miha-*, *mana-*, *manka-*, and *ma-*

117.—The verb in *miha-* is intransitive. It is called the Progressive Verb, as it conveys the idea of "becoming gradually." Thus *mihatsàra* means to become gradually better, to improve.

118.—The prefix *miha-* may be added:—

(1) To roots:—

- | | |
|-----------------|--|
| (a) nouns, | as: <i>mihafàna</i> (<i>fana</i>), to grow warm |
| (b) adjectives, | as: <i>miharàtsy</i> (<i>ratsy</i>), to grow bad |

- (2) To adjective in **ma-**:—
 (a) uncontracted, as: *mihamadio* (*dio*), to become clean
 (b) contracted, as: *mihamàrina* (*àrina*), to grow truer
- (3) To intransitive verbs:—
 (a) in **mi-**, as: *mihamisàraka* (*sàraka*), to get farther and farther apart
 (b) in **man-**, as: *mihamanàritra* (*àritra*), to grow stronger (after an illness)
- (4) Occasionally even with transitive verbs: *mihamahalàla an' Andriamnnitra*, to grow in the knowledge of God.

119.—Verbs in **mana-** are similar in meaning to those in **man-**. Mr. Baker says that **mana-** implies continued action. Père Webber gives "*rendre*" as its equivalent.

Thus: *manatsàra* is to make or render good, often implying continued action. **Mana-** may perhaps be a contraction of *manao*, to make, just as we find *manahòana* for *manao ahoana*. Care must be taken not to confound **mana-** and **maha-**. When the same root produces verbs with both prefixes, the distinction between them is easily seen. Thus: *manatsàra* would be to perform some action for the improvement of a thing; whilst *mahatsàra* would be used either of power to make a thing good, or of some quality exhibiting or proving its intrinsic excellence.

The prefix **mana-** with such words as *màrina*, *méloka*, *ratsy* has the sense of "to represent one as," "to endeavour to show one to be," "to declare one to be." Thus *manamàrina* and *manaméloka* are used in the sense of "to declare innocent," or "guilty;" they may, however, be used as freely of friends or witnesses who seek to prove the accused innocent or guilty, as of the judge. *Manaràtsy* means to represent as evil, to slander.

An abnormal form in **mano-** is sometimes met; e.g. *manonófy* (*nofy*), to dream, *manorobona* (*robona*), to grow luxuriantly.

120.—The prefix **mana-** may be added:—

- (1) To roots:—
 (a) nouns, as: *manadio* (*dio*), to make clean
 (b) adjectives, as: *manasàrotra* (*sàrotra*) to render hard
- (2) To contracted adjectives in **ma**, as: *manaméloka* (*héloka*), to condemn

121.—**Manka-** is a transitive prefix, less used than **man-**, or **mana-**. Often is it not easy to detect any characteristic meaning by which to distinguish it from those forms.

Occasionally it has the meaning "to regard as," thus: *mankamàmy* means to regard as sweet, to delight in; *mankasitraka*, to regard with pleasure, to express thanks; *mankahàla*, to regard with hatred, to hate. So too *mankatélina* and *mankafy*, to regard as pleasant.

Sometimes it has a causative power, as: *mankaràry*, to make ill; *mankaléo* to intoxicate; *mankahia*, to make thin; *mankalalina*, to make deep.

Sometimes it implies motion, as: *mankàny*, to go there; in this sense it is used with all adverbs of place; e.g. *mankaty*, *mankary*, etc.

122.—The prefix *ma-*, occasionally contracted to *m-* before a vowel, as in *mdka* (*aka*), may be used to form transitive verbs, as: *mahita* (*hita*), to see; *matàhotra* (*tàhotra*), to fear; *matòky* (*toky*), to trust.

123.—It is not easy to say in particular cases whether words of this form are adjectives or verbs. But when, as in some of the examples given, a relative is formed directly from them (e.g. *matàhotra*, *atahórana*; *mahita*, *ahitàna*), it seems clear that they possess a verbal force. *Madio*, clean, e.g., does not take a relative *adiórana*, but *ahadiórana*, from the verb in *maha-*.

Causative and Reciprocal Verbs.

124.—The causative prefix is *mamp-*, and by changing the *m* of the above prefixes into *mamp-* a series of verbs is formed meaning to cause to be or do whatever the simple form signifies.*

Thus: *mitény izy*, he speaks; *mampitény azy aho*, I cause him to speak; *maniraka aho*, I send; *mampaniraka*, I order some one to despatch a messenger.

Under causation are included all such ideas as bidding, ordering, sending one to do a thing. With a negative the idea of preventing is often expressed; thus: *Izany no tsy nampankat'y azy*, It was that that prevented him from coming; *Izany no tsy nampānan-karēna azy*, It was that that hindered him from becoming rich.

The causatives of verbs of borrowing mean, as in Hebrew, to lend. Thus: *misàmbo-bola* to borrow money, *mampisàmbo-bola*, to lend money; *mìndrana akànjo*, to borrow a coat or dress, *mampindrana*, to lend the same.

125.—By substituting *mif-* for the *m* of any of the simple prefixes that are used transitively (*maha-* excepted) reciprocal verbs are formed.

Thus: *mahita isika*, we see; *mifahita isika*, we see one another. *Mifahita*, however, is rarely used, as *mifankahita* is preferred. *Mamóno izy*, they kill; *mifamóno izy*, they kill one another.

Reciprocals may be formed from verbs in *man-* or *manka-* which are not now found in the language; e.g. *mifanèna* (*tsèna*), to meet one another, as if from *manèna*; *mifanditra*, as if from *manditra*=*manao ditra*; so too *mifankatòky*, *mifankatàhotra*, *mifankatia*, *mifankahay*, *mifankalàla*. For some of these the form in *mifampaha-* is more commonly used, e.g. *mifampahatòky*, *mifampahatàhotra*.

The reciprocal forms may be used where there is strictly speaking no true reciprocity. Thus the office of governor is said to be "*toerana ifanidiàsana*," a place in which one succeeds another, though the governor removed does not return to office. So too children are said to be *mifanàrakàraka*, though the elder does not follow the younger. Indeed these reciprocal forms may be used with the same latitude with which we say in English that men do a thing "one after another."

The reciprocal forms may also be used with a singular nominative to describe one side of a mutual action; e.g. *nifankatia tsara taminy Rabe*, Rabe was on affectionate terms with him.

* The following irregular causatives should be noted: *mamporisika* for *mampirisika*; *mamporàfy* for *mampiràfy*; *fampohana*, a buckle, is formed, as if from *mampoaika* for *mampiaika* (root *aika*).

126.—By combining the above prefixes causative-reciprocal and reciprocal-causative verbs may be formed as required.

Thus: *mampifandáhatra azy roa lahy aho*, I make those two men plead one against the other; *mifampahasáotra izy*, they cause one another to be vexed, or they vex one another.

127.—Two contending theories are in the field as to the origin of these compound prefixes *mampan*, *mifan*- etc.: (1) that they are simply combinations of the ordinary transitive prefixes; (2) that the characteristic elements *amp* and *if*, denoting respectively causality and reciprocity, are intercalated, like the various infixes already considered. The latter has been the prevailing theory, and it is maintained by Marre de Marin (pp. 56, 59); but some ingenious remarks will be found in Mr. Dahle's papers (A.A. i. 496-500; iii. 283-286), in which he endeavours to show that, in accordance with the agglutinative character of the language, these composite prefixes have arisen simply from a repetition of the ordinary transitive prefix *man*-, and that *mampandeha*, for example, = *man-fandeha* = *man-mandeha*.

128.—It is possible, however, that the forms may not have had so simple an origin, but that the elements *amp* and *if* are to be traced back to an earlier stage in the history of the language, and represent in the Malagasy some of the various causative and reciprocal prefixes found in the kindred languages. Among the causative prefixes enumerated by Dr. Codrington are *va*, *wa*, *whaka* and *faka*; and among the reciprocal prefixes are *vei*, *var*, *fai* etc. In Samoana and Tonguese *fe* is a reciprocal prefix.

129.—The subjoined table will be found a useful contrivance to assist the memory to retain the mutual relations of these various prefixes.

SYNOPSIS OF THE CHIEF ACTIVE PREFIXES.

SIMPLE.	CAUSATIVE.	RECIPROCAL.	CAUSATIVE- RECIPROCAL.	RECIPROCAL- CAUSATIVE.
Mi-	m-amp-i-	.....	.....	m-ifamp-i-
Mian-*	m-amp-ian-	.....	.....	m-ifamp-ian-
Miha-	m-amp-iha-	.....	.....	m-ifamp-iha-
Maha-	m-amp-aha-	.....	.....	m-ifamp-aha-
Ma-	m-amp-a-	m-if-a-	...	m-ifamp-a-
Man-	m-amp-an-	m-if-au-	m-ampif-an-	m-ifamp-an-
Mana-	m-amp-ana-	m-if-ana-	m-ampif-ana-	m-ifamp-ana-
Manka-	m-amp-anka-	m-if-anka	m-ampif-anka-	m-ifamp-anka-

Note especially that only transitive verbs can take reciprocal forms. Intransitive forms (including even *maha*- which is usually transitive) can only take reciprocal forms by first adopting the causative; e.g. *mifampiténny*, which simply means to talk to one another; *mifampitónandra entana* to carry one another's burdens. The verbs *matoky* and *matahotra* require as their reciprocals not *mifatoky* and *mifatahotra* (though *mifahita* is rarely used), but *mifampahatoky* and *mifampahatahotra*.

* And other secondary roots.

130.—In the formation of the imperative mood of active verbs the following changes are required:—

(1) The appending of the characteristic termination of the active imperative; viz. *a*.

Thus: ind. *mamàly*, imp. *mamàlia*; ind. *mamòno*, imp. *mamonda*, ind. *milàza*, imp. *milazà*=*milaza*+*à*.

(2) The advance of the accent one syllable wherever the character of the root allows it.

(3) Occasionally changes analogous to those required in forming passive verbs in *-ina* and *-ana* (e.g. *mamohàza*; cf. *fohàzina*).

THE PASSIVE VOICE.

131.—The fondness of the Malagasy for the passive construction in a phenomenon of the language that at once arrests the attention of Europeans. This tendency has been attributed by the Rev. G. Cousins to the national character of the Malagasy (A. A. 1881, p. 90). Ewald in like manner attributes the free use of the passive construction in the Indian languages to "the passive disposition of the people, which has impressed itself on their language." (Heb. Syn. p. 129). The Malay shows the same peculiarity, as we find from a statement in the Grammar of the Abbé Favre. He says that many foreigners who pick up the language by ear use the passive construction without being conscious of its being passive. This may without doubt be applied to many in Madagascar. Who for instance, unless he had carefully analysed and studied the language, would think of "*hitako ny trano*" as meaning anything else than "I see the house." Unless we wish specially to dwell on the agent and his act (§ 102) we should not think of saying: *Mahita ny trano aho*; but in this as in all else pertaining to the language we should follow the prevailing usage. References have already been given to a very instructive discussion of this question in the Annual.

132.—The various forms of the passive voice may be classified as follows:—

NAME.	EXAMPLE.	MEANING.
1. ROOT PASSIVE	<i>Tàpaka</i>	cut off
2. PASSIVE with Infix	<i>Tinàpaka</i> (<i>tàpaka</i>)	cut off
3. ROOT with <i>tafa-</i>	<i>Tafafindra</i>	moved
4. ROOT with <i>voa-</i>	<i>Voasàsa</i> (<i>sàsa</i>)	washed
5. PASSIVE in <i>a-</i>	<i>Asèho</i> (<i>sèho</i>)	manifested
6. PASSIVE in <i>-ina</i>		
(<i>a</i>) From primary root	<i>Zaràina</i> (<i>zàra</i>)	divided
(<i>b</i>) From secondary root	<i>Tsinjaràina</i> (<i>zàra</i>)	divided into lots
(<i>c</i>) From abstract noun	<i>Hatsaràina</i> (<i>tsàra</i>)	made good
(<i>d</i>) From contracted adjective	<i>Mènàrina</i> (<i>hènatra</i>)	put to shame

NAME.	EXAMPLE	MEANING.
(e) From compound preposition	Ampoizina (an-fo)	expected
(f) Retaining an- of verb in man-	Antsakàina (tsàka)	fetched (of water from the well)
	Anavaràtina (avàratra)	moved northwards
(g) Retaining anka- of verb in manka-	Ankahalàina (hàla)	hated
(h) Retaining amp- of verb causative in mamp-	Ampilazàina (làza)	caused to tell or be told
(i) Retaining ampif- of verb causative-reciprocal in mampif-	Ampifandàharina (làhatra)	caused to plead against one another
7. PASSIVE in -ana (from roots only)	Fotsiana (fòtsy)	whitened
8. PASSIVE -ena	Vonjéna (vònjy)	saved, helped

133.—**Root Passives.** The root passive states in the most general way that an object has been affected in such and such a manner; e.g. *tàpaka*, cut; *résy*, conquered.

When a root passive and a passive in -ina, or -ana, or a-, derived from the same root, are both in use, some difference in their meaning will generally be found to exist. Thus: *tàpaka* and *tapàhina*, cut off, are both used as passive verbs, *tàpaka* conveying the idea of something accomplished, and leaving the agent almost out of consideration; whilst *tapàhina* at once suggests the idea of an agent and of an act in process of being performed. So too *vaky*, *vakina*; *lèvana*, *levònina*; *resy*, *resàna*; *voky*, *vokisana*.

The root passive with a suffix or a noun denoting an agent joined to it is used not simply to express the fact that an act has been, or has not been, accomplished, but that it is, or is not, within the power of the agent; e.g. *tsy tapako ity hazo ity*, comes virtually to mean "I cannot cut this piece of wood in two;" or "I have not succeeded in cutting," etc.

The imperative mood of a root passive is formed by adding a as in active imperatives (§ 130), and has usually an optative meaning.

Thus: *rese* (= *resi* + *a*; comp *haréna* = *hàri* + *ana*), means, may (he) be conquered; *sitràna*, may (he) be healed; *tóva vòlana*, may your promise be fulfilled. See what is said of the imperative mood of adjectives.

134.—**Passives with an infix.** These are often heard; but as they are not freely used in literature, they are likely to become rare, if not entirely obsolete. One is preserved in the name of the main road into Antananarivo from the west, viz. *Ambatovinaky*, the Broken Rocks, a huge mass of rock having in former times been blasted to clear the road. Other examples are *rinifatra* (*rifatra*) escaped; *hinàry* (*hàry*), acquired; *binàby* (*bàby*), carried on the back; *ginàdra* (*gadra*), chained; *sinotro*

(*sotro*), drunk; *hinitakitsaka* (*hitsaka*), trodden on repeatedly; *toncrotoro* (*toro*), crushed; *tsinentsina* (*tsentsina*), corked; *tináfy* (*tafy*), worn (of a lamba).

135.—Root with *tafa-*. *Tafa* prefixed to a root* conveys the idea of completeness, and often corresponds to the perfect of an English neuter or reflexive verb.†

Thus: *tafapétraka aho*, I am seated, or have seated myself; *tsy mbóla tafavóry ny ólona*, the people are not yet all assembled. It differs from our perfect, however, as it may be used of something altogether past, thus: *tafavóry izy omály*, they were all assembled yesterday. It frequently implies the idea of casualty, thus: *tafatélina*, accidentally swallowed. Pére Webber's rule is useful: he says that *tafa-* gives an appropriate answer to an intransitive imperative, thus: *mipetràha hiando*, sit down, is appropriately answered by, *tafapétraka aho*, I am seated. He also says that *tafa-* implies internal agency, as contrasted with *voa-*, which implies the operation of an external agent. Although there is little doubt as to the general correctness of this statement, instances of the use of *tafa-* which do not readily harmonise with it are not unfrequent; thus: *Tafavóako ny ómby*, the cattle have been taken out by me; *Tafiditrao va ny ómby*. Have you brought the cattle in? *Taftako ny rano*, I have crossed the water.

136.—Root with *voa-*. *Voa-* (literally, *struck*), is a prefix analogous in meaning to *tafa-*. With but few exceptions (e.g. *voampàkatra* (*àkatra*), *voampidina* (*idina*), *voampandro* (*andro*), *voampánina* (*fánina*), *voampirina* (*irina*?), it is prefixed only to roots. It conveys the idea of completeness, very much like a perfect passive in English. It may be used as the passive of verbs either in *mi-* or *man-* that are used transitively.

Thus: *voasàsa ny lamba*, the clothes have been washed, or are washed; *Voa-* (see preceding paragraph) answers to the active transitive and passive imperatives; thus: *manangóna ny vato*, or *angóny ny vato*, collect the stones; the answer to which would naturally be, *efa voángona izy*, (they are or have been collected). The people in a church, on the other hand, would be described as *tafàngona*, i.e., as having assembled voluntarily (§ 135).

137.—Passive in *-ina*. By far the larger number of passive verbs end in *-ina*; hence the numerous subdivisions found in the table of passive verbs (§ 132); none of them, however, present any peculiar difficulties. The characteristic affix for a passive imperative is *o*, or sometimes *y* if an *o* has preceded. The changes caused by the addition of the affixes will be shown in the tables given below.

Classes 6 (a) and 6 (b) form the passives of any verbs in *mi-* or *man-* which are used transitively, thus: *mildza*, tells; *lazàina*, told; *manàpaka*, cuts off; *tapàhina*, cut off; *maninjara*, divides into lots; *tsinjaraína*, divided into lots.

Class 6 (c) is similar in form to the abstract noun in *ha-ana*, the only distinction being that the abstract noun ends in *-ana*, but the

* In *tafandriana* (*andry*) *tafa*, contrary to ordinary usage, is prefixed to a derivative.

† Dr. Codrington shows how the Malagasy *tafa* corresponds to the prefix for spontaneity in the Melanesian languages (A. A. iii. 351).

passive verb ends in *-ina*. The similarity between the two forms may easily be accounted for, if we allow a causative power to the passive, thus: *hatsaràna* means goodness; *hatsaràina*, caused to possess goodness, made good. Passives of this class usually serve as correlatives of the active verbs in *mana*. e.g. *nanatsara azy aho, efa nohatsaraiko izy* (comp. § 103, note).

Class 6 (*d*) is comparatively rare. The following examples will show its formation:—

Alohàina	(a-lòha),	sent before
Alalànina	(a-làlana),	sent for summoned
Antenàina	(an-tèna),	hoped for
Ambobóina	(an-vóho),	having the back turned against
Antsoròhina	(an-tsóroka),	carried on the shoulder
Ampofòina	(an-fòfo),	taken in the lap

Classes 6 (*e*) and 6 (*f*) are simply passives of active verbs in *man*- and *manka*-respectively. They are not numerous; the following are examples:—*angalàrina* (*hàlatra*) stolen; *angatàhina* (*hàtaka*) asked; *ankatoàvina* (*to*), obeyed; *ankafizina* (*fy*), regarded as a delicacy, delighted in.

Classes 6 (*h*) and 6 (*i*) are the regular passive causatives. The active causative and causative-reciprocal verbs (see table of active prefixes § 129) are made passive by omitting the *m* of the prefix, and adding the passive termination *-ina*, making such other changes as the character of the root requires, just as in the formation of simple passives. All passive causative verbs end in *ina* (or *ena* in a few instances). This rule holds good even when the simple passive ends in *-ana*. Thus *soràtana* becomes *ampanoràtina*, caused to write, or to be written; *ravana* becomes *ampandravaina*; *ovana* becomes *ampanovaina*.

The *i* of the affix is the only distinction between the passive and relative voices of causative verbs. Thus:

Passive: ampanolò-ina	(sòlo);	Relative: ampanolò-ana
„ ampananar-ina	(ànatra);	„ ampananàr-ana

138.—Passives in *-ana* are (1) often similar in meaning to those in *-ina*, and are used simply as passives of verbs active transitive in *mi*- or *man*-. It does not seem possible to assign any reason why one form rather than the other should be used.

(2) Often, however, passives both in *ina*- and *-ana* are made from the same root, and used in different senses, thus: from *àitra* we have *àterina*, used of the thing carried, and *àterana*, of the person to whom it is carried; so from *velàtra* are formed *velàrina*, used of the mat spread out, and *velàrana*, of the room or space covered by the mat.

139.—In some instances roots apparently one are really distinct; e.g. *tàkona* has a twofold sense and produces the passive *takòrina*, carried in a palanquin (*fitakònana*), and *takònana*, hidden. So too *ranitana* and *ranitina*, *tampòhina* and *tampòhana* seem to imply the existence of two roots *ranitra* and *tampoka* respectively.

(3) The most important use of passives in *-ana*, however, is as correlatives of passives in *a*-; a use which is illustrated in § 142 (2).

140.—Passive in *-ena*. The affix *-ena* is simply a contraction, thus: *vonjena* (*vónjy*)=*vonjiana*. Where this contraction takes place in the

simple passive, all the relative forms and the causative and causative-reciprocal passive forms retain the *-ena*; thus: *ronjéna*, *ampamonjéna*, *ampifamonjéna* (*vonjy*); *ekéna*, *ampanekéna*, *ampifanekéna* (*àiky*), *tendréna*, (*tendry*), *ampanendréna*.

141.—The Passive in *a-* is of very frequent occurrence.

142.—In accordance with the fundamental rule already given, *a-* being a prefix makes no change in the accentuation. The imperative is made like that of other passives, and the appending of the affix *o* or *y* makes the usual changes; thus:—

ROOT.	INDIC.	IMPER.
Hàro	Ahàro	Aharçy
Kàpa	Akàpa	Akapào
Fóno	Afóno	Afonósy

The passives *anàmpy*, *amèly*, *amidy* are irregular, but they belong to this class; e.g. *anàmpy* stands for *a-ampy*, *n* being inserted to preserve the sound of both *a* s; *amèly*=*avèly*, and *amidy*=*avidy*.

(1) Its primary meaning seems to be that an object is placed in such and such a position, as: *apétraka*, placed; *afindra*, moved; *asándratra*, raised; *atétry*, or *aždina*, lowered; *apàka*, made to touch; *aròso*, moved forward; *ahémotra*, moved backward; *ahilana*, moved to one side, *atsivàlana*, placed crosswise; *asàkana*, placed across one's path; *atsilàny*, placed on the back; *ahorirana*, turned on its side; *atsótra*, stretched out (as the arm); *avónkina*, doubled up (as the hand or arm).

(2) The most difficult use, however, to a learner is when it is made a correlative of the passive in *-ana* (and occasionally *-ina*). Many verbs that govern two accusatives, one of an object to which something is done, and the other of the instrument, means, etc., with which the action is effected, make the former the nominative case of a passive in *-ana*, and the latter of a passive in *a-*.

Thus in the sentence, *manóso-tsòlika azy aho* (I anoint it with oil), the body anointed would be made the nominative case of the passive *hosòrana* (*hosòrako sòlika izy*), and the oil of the verb *ahòsotra* (*ahòsotro azy ny sòlika*). So too *valiana* is used of the person answered, but *avalay* of the answer given; *ampiana*, of that which receives an addition, *anàmpy* of the addition made; the pot is said to be *rakófana*, the lid is *aràkotra azy*; a person is *toràhana*, pelted, the stones thrown at him are *atòraka*. A similar distinction exists between many pairs of passives; see under the roots *didy*, *faditra*, *fafa*, *fafy*, *fahana*, *haro*, *iditra*, *jery* (*ajériko azy ny masoko*), *kapa*, *kapoka*, *kodia*, *ova*, *petaka*, *petraka*, *rafitra*, *raraka*, *rohy*, *setry*, *sisa*, *solo*, *tafy*, *taingina*, *takalo*, *tanly*, *tentina*, *tohy*, *tolotra*, *tolaka*, *tondraka*, *topy*, *toro*, *tsindry*, *tsindrona*, for which see Dictionary.

143.—There are a few anomalous passives that appear to combine different forms, e.g. *afanaina* (*fana*) heated; *ahandroina* (*handro*), cooked.

144.—It is not necessary that the root from which a passive is formed should be itself a verb, as passives are frequently formed from nouns or

jectives; e.g. *satrôhana*, crowned, from *sâtroka*, a hat; *sivânina*, sifted, from *sivana*, a sieve; *lakânina*, crossed in a canoe, from *lakana*, canoe; *tohârana*, arranged in steps, from *tôhatra*, a ladder; *tsôfâna* sawed, from *tsofa* a saw; *vankônina*, planed, from *vânkona* a plane; *ampalésina*, smoothed, from *ampaly*, a plant with rough leaves; *mavôina*, despised, from *mavo*, brown, *fotsiana*, whitened from *fotsy*, white; *menaina* reddened, from *mena*, red.

THE RELATIVE VOICE.

145.—The relative voice causes much perplexity to Europeans on account of the entire absence of any analogous form from the languages with which they are acquainted.

146.—In form and construction the relative verb has affinities with both the active and the passive voices.

(a) The termination (-ana), changes of consonants, etc., are identical, in both moods, with those found in passive verbs in -ana. At the same time, however, part of the active prefix is retained. Thus: from the root *sasa* are formed:

VOICE.	INDICATIVE MOOD.	IMPERATIVE MOOD.
PASSIVE	<i>sasâ-ana</i>	<i>sasâ-o</i>
ACTIVE	<i>man-âsa</i>	<i>man-asâ</i>
RELATIVE	<i>an-asâ-na</i>	<i>an-asâ-o</i>

(b) This blending of the features of the active and passive voices is found also in the construction of relative verbs. The suffix pronoun is added to express the agent, as in the passive voice (92); the government, however, is still that of the active verb. Thus: *nilâza* (active) *ny téninao taminy aho omâly*; *omâly no nilazâko* (relative) *ny téninao taminy. Nanâsa ny lamba hianao omâly*; *Omâly no nanasânao ny lamba.*

The only special rules to be remembered for forming the relative voice are:—

(1) For the present tense to throw away the *m* of the active prefix.

(2) To append the characteristic termination -ana (sometimes -ena, see § 140) for the indicative mood, and *o* or *y* for the imperative, making the same changes as are required in forming the passive in -ana.

147.—The meaning and use of the relative verb is unlike anything with which we are familiar, and for a time causes some trouble to Europeans; but when its uses have been mastered, and it has become familiar, it proves to be of great service, and enables a speaker or writer to be very concise; but it labours under a most tormenting vagueness and often causes serious ambiguity.

148.—As a simple illustration of its use let us take in the first instance the root *sasa* given above, and its three voices: active, *manâsa*; passive, *sasâna*; relative, *anasâna*. *Manâsa* is an active verb, meaning "to wash," and its nominative would be an agent, i.e. the washerman or washerwoman (*manasa lamba Raketaka*). *Sasâna* is a passive verb,

meaning "being washed," and its nominative would be the article washed (*sasàna ny lamba*). *Anasàna* is a relative verb, and its nominative would be the soap, the water, the washing day, the reason why a thing is washed; indeed any circumstance of time, place, cause, or mode, may be the nominative of a relative verb (*Omàly no nanasàko ny lamba*; *Nanao ahàana no nanasàna ny lamba*? etc.).

149.—To this general account must be added two other common uses of the relative verb:

(1) When an object is only partially affected by the action denoted by the verb, the relative form takes the place of the passive; thus *sasàna ny lamba*, means that all the clothes spoken of are being washed; but *anasàna ny lamba*, means that only part of them are being washed.

(2) The direct object of an active verb is made the nominative of a passive verb, thus *mandàna ny lamba aho*, becomes *sasàko ny lamba*; but if a sentence contains an indirect or remoter object, i.e. an object with *amy* prefixed, (*nilaza izany teny izany taminy aho*), the simple pronoun representing this indirect or remoter object may become the nominative of a relative verb (e.g. *nilazàko izany teny izany izy*).

150.—In English we say that the nominative case of an active verb is its agent (or subject), and the nominative case of a passive verb its (direct) object. In addition to this, we may say that in Malagasy the nominative of a relative verb may be:—

(1) A direct object considered partitively.

(2) An indirect object.

(3) A word or clause indicating time, place, manner, etc.

These uses are more fully illustrated in the Syntax.

151.—The name of this form here given is one of many that have been proposed by different writers. David Johns called these relative verbs "participial nouns," or "participles." They have also been called "the instrumenta," "the circumstantial," "the conjunctive," "the secondary," etc. They might be named "the prepositional," as they seem to contain in themselves the force of a preposition, and to resemble the passives of the so-called "preposition verbs" in English. Thus: *niànkina taminy ny sakaizany*, means his friends relied on him; of which the relative "*niànkinan' ny sakaizaury izy*" is equivalent to, he was "relied-on" by his friends.

152.—The name "relative" was first suggested among others by Père Webber; and although without explanation and illustration it would not indicate the meaning and use of the form, it possesses the advantage that it covers the whole field occupied, viz. the manifold relations of time, place, cause, mode, etc., under which an action may be regarded.

153.—The distinction in meaning between relative verbs derived from the various active forms enumerated in § 103 does not usually cause much trouble to a learner, as the specific meaning (causative, reciprocal, etc.), is the same in both voices. The only forms likely to give any difficulty are those derived from verbs in *maha-*. It should be carefully noted that, as in the active, so in the relative voice, these verbs have a twofold meaning.

(1) They bear a strictly *potential* meaning, and govern an accusative case. This is analogous to the first use already treated of (§ 114, 1). Thus: *izàny no tsy ahazakàko azy*, that is how I am not *able* to bear it. Here the suffix pronoun "ko" denotes the agent who is not able to bear, and "azy" denotes the object he cannot bear.

(2) They have also a use analogous to the second ascribed to verbs in *maha-*. This may be called the *intransitive use* of the relative form of verb in *maha-*, as, when so used, it does not admit an accusative case. Thus: *hàtr' izdy nahafatèsany*, from the time when he (entered on the state indicated by the root *fàty*, i.e.,) died. Here the suffix pronoun does not denote an agent who performs an action affecting something external to himself, but the subject of whatever state is indicated by the root from which the verb is derived.

Owing to this use an important distinction in meaning often exists between relative verbs derived from active verbs in *mi-*, *man-*, *mana-*, etc., and those derived from the verb in *maha-*. Thus: *andro nanafàhako*, means the day when I set (some one or something) free. *Andro nahafàhako*, the day when I was, or became, free. Notice the use of such verbs, as: *nahateràhana*, *nahazazàna*, *nahalavàna*, *nahapotràhana*, *nahatsàhana*, *naharariana*; these answer not to the verbs *mahatéraka*, *teraka mahalavo*, etc., but to *teraka*, *lavo*, etc.; and the suffix represents the pronoun that would be used as subject with these words; thus: *maty izy*, *ny nahafatesany*; *potraka hianao*, *ny nahapotrahanao*.

154.—Some relative verbs are used indifferently for the passive or relative voice, e.g. *anàdana* may be used as a passive, in the phrase: *ny vola ananany*, the money possessed by him; or as a relative, in the sentence: *Izany no tsy ananany vola intsony*, That is the cause of his no longer possessing money. The test to apply in each case is, whether the object of the active form can be used as the nominative; thus: *mambòly azy aho*, *ambolèko izy*; *mino ny teninao aho*, *indako ny teninao*; *mitòkantrano*, *itokàdana ny trano*.

The following are the principal examples:—

<i>Anàdana</i>	(<i>anana</i>),	possessed.
<i>Anontaniana</i>	(<i>ontany</i>),	questioned.
<i>Ankasitràhana</i>	(<i>sitraka</i>),	thanked.
<i>Ambolèna</i>	(<i>voly</i>),	planted.
<i>Atahòrana</i>	(<i>tahotra</i>),	feared.
<i>Ialohàna</i>	(<i>aloha</i>),	preceded.
<i>Iandàrana</i>	(<i>anatra</i>),	learned.
<i>Iarètana</i>	(<i>aritra</i>),	suffered.
<i>Ilaòzana</i>	(<i>lao</i>),	left.
<i>Inòana</i>	(<i>ino</i>),	believed.
<i>Inondàna</i>	(<i>nono</i>),	sucked.
<i>Isaónana</i>	(<i>saona</i>),	mourned.
<i>Isaórana</i>	(<i>saotra</i>),	thanked.
<i>Itokàdana</i>	(<i>tokana</i>),	set apart (as a church).
<i>Izahàna*</i>	(<i>zaha</i>),	looked for.

* *Zahàna* is the regular passive from *zaha*; but *izahàna* is also used as a passive; e.g. "*Ny tarèhiko ratsy angàha no izahànao, fa tsy ny hàvana avy any Dilambdto.*"

GENERAL VIEW OF THE CHANGES CAUSED BY THE ADDITION OF VERBAL AFFIXES.

155.—The various internal changes that arise in the formation of such derivatives as take an affix are best understood and remembered by classifying the roots. The three main classes are as follows:—

CLASS I.

Roots of more than one syllable ending in firm *a*,* or in *o* or *y*.

Roots of this class are all accented on the penult, and on receiving the affix they simply advance the accent one place. The final *a* of the root and the *i* of the affix *-ina* unite and form a diphthong *ai* (*laza+ina=lazaina*); before the affix *-ana* the final *a* of the root disappears (*vaha+ana=vahana*); in the same way a final *y* is absorbed (*vidy+ina=vidina*); but before *-ana* it is retained as *i* (*didy+ana=didiana*); it may also sometimes coalesce with the *a* and become *e* (e.g. *voli+ana* becomes *volena*).

ROOT.	PASSIVE VOICE.	ACTIVE VOICE.	RELATIVE VOICE.
Làza	lazà- <i>ina</i> lazà- <i>o</i>	mi-láza mi-lazá	i-lazà- <i>na</i> i-lazà- <i>o</i>
Ova	ovà- <i>na</i> ovà- <i>y</i>	man-òva man-ovà	an-ovà- <i>na</i> an-ovà- <i>y</i>
Vàha	vahà- <i>na</i> vahà- <i>o</i>	mam-àha mam-ahà	am-ahá- <i>na</i> am-ahà- <i>o</i>
Vóha	vohà- <i>na</i> vohà- <i>y</i>	mam-óha mam-ohà	am-ohá- <i>na</i> am-ohà- <i>y</i>
Vóno	vonó- <i>ina</i> vonó- <i>y</i>	mam-óno mam-onò- <i>a</i>	am-onó- <i>ana</i> am-onó- <i>y</i>
Sólo	solò- <i>ana</i> solò- <i>y</i>	man-ólo man-olò- <i>a</i>	an-olò- <i>ana</i> an-olò- <i>y</i>
Sàzy	sazì- <i>na</i> sazí- <i>o</i>	man-àzy man-azí- <i>a</i>	an-azì- <i>ana</i> an-azí- <i>o</i>
Fòtsy	fotsi- <i>ana</i>	mam-ótsy	am-otsi- <i>ana</i>
Fotsi- <i>a</i>	fotsi- <i>o</i>	mam-otsi- <i>a</i>	am-otsi- <i>o</i>
Eky	ekè- <i>na</i>	man-èky	an-eké- <i>na</i>
(or áiky)	eké- <i>o</i>	man-ekè	an-eké- <i>o</i>

Some few roots of this class follow the analogy of Class II, and insert a consonant (*v*, *s*, or *z*) before the characteristic affix; e.g. *fòha*, *fòhàzina*; *fòno*, *fònsina*; *aro*, *aròvana*; *kiky*, *kikisana*; see also *alahélo*, *takálo*, *vònto*, *tóhy*, *tsipy*. Some roots in *y* change this letter into *a* or *e* before the consonant; e.g. *àndry*, *andràsana*; *fàfy*, *fafàzana*; *vèly*, *velézina*.

For a beginner the roots *laza*, *vono*, and *sazy* are recommended as affording the simplest illustration of the changes made in the formation of the derivatives.

* By firm *a* is meant an *a* not belonging to one of the weak terminals (*ka*, *tra*, *na*). It should be noted, however, that though these syllables are not usually able to maintain themselves unchanged before the affixes, in some few instances they do so; e.g. *ràtra*, *ratràina*; *idntàna*, *atànatanaò*, *fàka*, *fàkafakaina*; *nànanàna*, *nànananàna*.

CLASS II.

Monosyllabic roots and their reduplicated forms, roots ending in two vowels (whether they form a true diphthong or not), and roots ending in *e*.

The chief peculiarity of these roots is the insertion of a consonant (*v* or *z*) before the characteristic affix. The accent does not leave the root; but when the two vowels do not form a true diphthong, it advances to the second; e.g. *diò*, *diòvina*; *mahàlèò*, *mahàlèòva*.

ROOT.	PASSIVE VOICE.	ACTIVE VOICE.	RELATIVE VOICE.
Là	<i>là-v-ina</i> <i>là-v-o</i>	<i>man-dà</i> <i>man-dà-v-a</i>	<i>an-dà-v-ana</i> <i>an-dà-v-o</i>
Bè*	<i>ha-bià-z-ina</i> <i>ha-bià-z-o</i>	<i>mana-bè</i> <i>mana-bià-z-a</i>	<i>ana-bià-z-ana</i> <i>ana-bià-z-o</i>
Tò*	<i>toà-v-ina</i> <i>toà-v-y</i>	<i>manka-tó</i> <i>manka-toà-v-a</i>	<i>anka-toà-v-ana</i> <i>anka-toà-v-y</i>
Fý	<i>anka-fi-z-ina</i> <i>anka-fi-z-o</i>	<i>manka-fý</i> <i>manka-fi-z-a</i>	<i>anka-fi-z-ana</i> <i>anka-fi-z-o</i>
Laòlaò	<i>laolaò-v-ina</i> <i>laolaò-v-y</i>	<i>mí-laólaó</i> <i>mí-laolaò-v-a</i>	<i>i-laolao-v-ana</i> <i>i-laolao-v-y</i>
Táo	<i>a-táo</i> <i>a-tao-v-y</i>	<i>man-ào</i> <i>man-ào-v-a</i>	<i>an-ào-v-ana</i> <i>an-ào-v-y</i>
Hây		<i>ma-hây</i> <i>man-hài-z-a</i>	<i>a-haí-z-ana</i> <i>a-hài-z-o</i>
Sóa	<i>soà-v-ina</i>	<i>mana-sóa</i>	<i>ana-soà-v-ana</i>
Soà-v-a	<i>soà-v-y</i>	<i>mana-sòà-v-a</i>	<i>ana-soà-v-y</i>
Fóy	<i>a-fòy</i> <i>a-foi-z-o</i>	<i>mam-óy</i> <i>mam-oi-z-a</i>	<i>am-oi-z-ana</i> <i>am-oi-z-o</i>
Dià	<i>dià-v-ina</i> <i>dià-v-o</i>	<i>man-día</i> <i>man-dià-v-a</i>	<i>an-dià-v-ana</i> <i>an-dià-v-o</i>
Dìo	<i>diò-v-ina</i> <i>dió-v-y</i>	<i>mana-dío</i> <i>mana-díó-v-a</i>	<i>ana-diò-v-ana</i> <i>ana-diò-v-y</i>
Lèò	<i>a-lèò</i> <i>a-leó-v-y</i>	<i>maha-lèò</i> <i>maha-leó-v-a</i>	<i>aha-lèò-v-ana</i> <i>aha-leó-v-y</i>
Tètè	<i>tètè-v-ana</i> <i>tété-v-o</i>	<i>mí-tété</i> <i>mí-tété-v-a</i>	<i>i-tété-v-ana</i> <i>i-tété-v-o</i>
Omé	<i>omè-na</i> <i>omè-o</i>	<i>man-omé</i> <i>man-omé-z-a</i>	<i>an-omé-z-ana†</i> <i>an-omé-z-o</i>

CLASS III.

Roots ending in the light terminals *ka*, *tra*, and *na* (§ 40, 41).

If the accent is on the antepenult, it advances one place; but the distinguishing peculiarity of this class is that the root itself undergoes some change on receiving the characteristic affix; *ka* becomes *h* or *f* (*tapaka*, *tapah-ina*; *hòhoka*, *hòhóf-y*); *tra* becomes *r*, *t*, or *f*, the *t* being chiefly used when *r* or *v* has preceded (*anatra*, *arar-ina*; *soratra*, *sorat-*

* See § 52.

† Sometimes *anomiasana*; comp. *be*.

ana, *avotra avot-ana*); *na* occasionally becomes *m* (*vélona*, *velom-ina*); the *i* of the termination *ina* sometimes becomes *e* (*fantina*, *fantèn-ana*).

ROOT.	PASSIVE VOICE.	ACTIVE VOICE.	RELATIVE VOICE.
Tàpaka	tapàh- <i>ina</i>	man-àpaka	an-apáh- <i>ana</i>
Tapàh- <i>a</i>	tapàh- <i>o</i>	man-apàh- <i>a</i>	an-apàh- <i>o</i>
Hòhoka	hohòf- <i>ana</i>	man-òhoka	an-ohòf- <i>ana</i>
	hohòf- <i>y</i>	man-ohòf- <i>a</i>	an-ohòf- <i>y</i>
Faóka	faòh- <i>ana</i>	mam-aòka	am-aòh- <i>ana</i>
	faòh- <i>y</i>	mam-aòh- <i>a</i>	am-aòh- <i>y</i>
Pàika	péh- <i>ina</i>	mi-pàika	i-péh- <i>ana</i>
	péh- <i>o</i>	mi-péh- <i>a</i>	i-péh- <i>o</i>
Anatra	anàr- <i>ina</i>	man-ànatra	an-anàr- <i>ana</i>
	anàr- <i>o</i>	man-anàr- <i>a</i>	an-anàr- <i>o</i>
Sòratra	soràt- <i>ana</i>	man-òratra	an-oràt- <i>ana</i>
	soràt- <i>y</i>	man-oràt- <i>a</i>	an-oràt- <i>y</i>
Avotra	avòt- <i>ana</i>	man-ávotra	an-avòt- <i>ana</i>
	avòt- <i>y</i>	man-avòt- <i>a</i>	an-avòt- <i>y</i>
Fètra	fér- <i>ana</i>	mam-ètra	am-ér- <i>ana</i>
	fér- <i>o</i>	mam-ér- <i>a</i>	am-ér- <i>o</i>
Sòkatra	sokàf- <i>ana</i>	man-òkatra	an-okàf- <i>ana</i>
	sokàf- <i>y</i>	man-okàf- <i>a</i>	an-okàf- <i>y</i>
Tsingina	tsingìn- <i>ana</i>	man-ingina	an-ingìn- <i>ana</i>
	tsingìn- <i>o</i>	man-ingìn- <i>a</i>	an-ingìn- <i>o</i>
Vélona	velóm- <i>ina</i>	mam-èlona	am-elóm- <i>ana</i>
Velòm- <i>a</i>	velóm- <i>y</i>	mam-elòm- <i>a</i>	am-elòm- <i>y</i>
Fàntina	fantén- <i>ana</i>	mi-fàntina	i-fantén- <i>ana</i>
	fantén- <i>o</i>	mi-fantèn- <i>a</i>	i-fantèn- <i>o</i>
Tàna*	tàn- <i>ana</i>	mi-tàna	i-tàn- <i>ana</i>
	tàn- <i>o</i>	mi-tàn- <i>a</i>	i-tàn- <i>o</i>
Sàina*	Sàin- <i>ina</i>	mi-sàina	i-sàin- <i>ana</i>
	sàin- <i>o</i>	-misàin- <i>a</i>	i-sain- <i>o</i>

Mr. H. F. Standing has noticed that the rule with regard to these consonants is that they should be of a class not already occurring in the word; e.g. *v* in *diòvina*, because no labial precedes; but *z* in *habiàzina*, because a *b* is found in the root, and *habiavina* would not be euphonious. If Van de Tuuk is right, however, these consonants are not additions, but elements already existing in the original root (comp. § 51-53); and the law of euphony noticed by Mr. Standing would apply to the formation of roots, and not to derivatives.

TENSES OF VERBS.

156.—The indicative mood of all classes of verbs possesses the three simple tenses, present, past, and future. No distinct form exists for the perfect or pluperfect. The perfect active may sometimes be rendered by a present with *efa*; but *efa* has a special meaning of its own, which will be explained below (§ 157) and gives a meaning different from our

* Compare too *dona*, *laina*, *fona*.

perfect. For the perfect active intransitive the root with *tafa-* may be used; and for a perfect passive, a root with *voa-*. Any past tense may be used as a pluperfect, but can only be known as such from the context.

(1) Roots active (103, 1), and passive (132, 1), and all verbs with *tafa-* (132, 2), or *voa-* (132, 3), make no change for their past tense; their future tense is indicated by *ho*. Thus:—

FORM.	PRESENT TENSE.	PAST TENSE.	FUTURE TENSE.
ROOT ACTIVE.	Tia	tia	ho tia
ROOT PASSIVE	Résy	résy	ho résy
ROOT WITH <i>tafa-</i>	Tafavóry	tafavóry	ho tafavóry
ROOT WITH <i>voa-</i>	Voavóry	voavóry	ho voavóry

(2) Verbs with any of the active prefixes (103) change the *m* of the prefix into *n* for the past tense, and into *h* for the future tense. Thus:—

FORM.	PRESENT TENSE.	PAST TENSE.	FUTURE TENSE.
VERB IN <i>mi-</i>	Misòlo	nisòlo	hisòlo
VERB IN <i>man-</i>	Manòlo	nanòlo	hanòlo
VERB IN <i>maha-</i>	Mahasòlo	nahasòlo	hahasòlo
VERB IN <i>miha-</i>	Mihafótsy	nihafótsy	hifahótsy
CAUSATIVE VERB	Mampanòlo	nampanòlo	hampanòlo
RECIPROCAL VERB	Mifanòlo	nifanòlo	hifanòlo
CAUS.-RECIP. VERB	Mampifanòlo	nampifanòlo	hampifanòlo
RECIP.-CAUS. VERB	Mifampanòlo	nifampanòlo	hifampanòlo

Verbs in *miha-* from adjectives in *ma-* and from verbs in *man-* may change both prefixes in the past tense; e.g. *nihanadio*, *nihanandritra*.

(3) All passive verbs in *-ina*, *-ana*, or *-ena* (132), that begin with a vowel, all passive verbs in *a-* (132, 5), and all relative verbs, add *n* to the present tense as a sign of the past, and *h* as a sign of the future. Thus:—

FORM.	PRESENT TENSE.	PAST TENSE.	FUTURE TENSE.
PASSIVE IN <i>ina</i>	Aláina	naláina	haláina
„	Omànina	nomànina	homànina
„	Anatsinómina	nanatsinómina	hanatsinómina
PASSIVE IN <i>-ana</i>	Ovàna	novàna	hovàna
PASSIVE IN <i>-ena</i>	Oména	noména	hoména
PASSIVE IN <i>a-</i>	Aôva	naôva	haôva
	Asòlo	nasòlo	hasòlo
RELATIVE FROM VERB IN <i>mi-</i>	Ilazàna	nilazàna	hilazàna
RELATIVE FORM VERB IN <i>man-</i>	Analàna	nanalàna	hanalàna
RELATIVE FORM VERB IN <i>maha-</i>	Ahafatésana	nahafatésana	hahafatésana

Tiana and *tsarôana* take no sign of the past tense, but are treated as roots. Some passives from roots beginning with a vowel often take a separate *ho* as sign of the future tense; e.g. *ho irîna* (*iry*); *ho enjêhina* (*ênjika*); *ho ekêna* (*eky*); *ho ambînina* (*âmbina*); *ho esôina* (*éso*); *ho éritrerétina* (*êritra*), etc.

(4) Passives in *-ina*, *-ana*, or *-ena* (132), beginning with a consonant, add *no-* as a sign of the past tense, and *ho-* as a sign of the future. Thus:—

FORM.	PRESENT TENSE.	PAST TENSE.	FUTURE TENSE.
PASSIVE IN <i>-ina</i>	Lazàina	nolazàina	holazàina.
"	Hatsaràina	nohatsaràina	hohatsaràina.
PASSIVE IN <i>-ana</i>	Vahàna	novahàna	hovahàna.
"	Ravàna	noravàna	horavàna.
PASSIVE IN <i>-ena</i>	Vonjêna	novonjêna	hovonjêna.
"	Tonêna	notonêna	hotonêna.

157.—To any of these tenses the auxiliary *efa*, done, may be added. Sometimes *efa* conveys the idea of completeness; oftener it must be translated by "really," "actually," with an incomplete tense.

Thus: *efa mandô* means, is doing, is really doing, has begun to do, and is now in the act of doing, often of something that has been expected and waited for. With an adjective it means, "has become," e.g. *efa madiô izy*, he is now, or has become, clean. *Efa* with a past is sometimes translated as an English pluperfect; e.g. *efa nandôsitra izy vao tînga tao aho*, he had escaped before I got there. This, however, is not owing simply to the *efa*; for we may just as correctly say: *efa nandô azy izy tamin' izaho tonga teo*, he was in the act of doing them when I got there.

Efa with a future has the meaning "on the point of," "just about to." *Efa ho fâtý izy*, he is on the point of death; *efa handêha aho*, I am just about to go.

Efa madiva followed by *ho*, or by a future tense, is also a common form for expressing the near future.

158.—A compound future is formed by placing *ho* before a past tense. Thus:—

Nandô ho nankatý izy, he intended to come here; *tôkony ho nandêha hianáo*, you should have gone.

Fa nony izy no nifidy, dia tsy ho nandô izany izy (Pil. Pro.), For if he had chosen, he would not have done this; *Tokonary ho namelân' Andriamanitra ahy hianao*, It was fitting you should have me left to you by God. From these sentences it will be seen how useful this idiom is, where in English we require "should or would have." Many sentences occur, however, where we cannot so translate; e.g. *Tsy nisy ho nampanênina azy akory*, There was nothing to cause him regret; *Fa tsy nahazo saina ho nanampina ny sofiny izy*, For it did not occur to him to stop his ears.

CHAPTER V.—THE NOUN.

159.—The principal noun forms are those exhibited in the subjoined table:—

TABLE OF NOUN FORMS.

	NAME.	EXAMPLE.	MEANING.
Roots.	{ Single root	Máso	eye
	{ Single root with an-za prefix (48)	Koféhy (féhy)	cord
	{ Reduplicated root	Réharéha	overbearing conduct
	{ Reduplicated root with an-za prefix	Kivázivàzy (vázivàzy)	a joke
Verbals.	{ Verbal Noun in -ana	Vonóana (vòno)	murder
	{ Habitual Noun of the Agent	Mpamòno (vòno)	one who frequently kills
	{ Habitual Noun of the Mode	Famòno (vòno)	usual mode of killing
	{ Habitual Relative Noun*	Famonóana (vòno)	usual place, etc., of killing
Abstracts.	{ Abstract Noun in ha-	Halálina (lálina)	depth
	{ Abstract Noun in ha—ana	Halalinana (do.)	depth
	{ Abstract Noun in faha-	Fahalálina (do.)	depth
	{ Abstract Noun in faha—ana	Fahalalinana (do.)	depth
	{ Compound	Fòto-kévitra (fótotra hévitra)	principle

REMARKS ON SOME OF THE NOUN FORMS.

The Verbal Noun in -ana.

160.—The verbal noun in -ana follows the analogy of passive verbs in -ana (132,7); hence its name, which must be considered as referring to its form rather than to its meaning. The following illustrations, will show its meaning: *fatòrana* (*fátotra*), bonds; *vonóana* (*vòno*), murder; *tsangánana* (*tsàngana*) stature; *lahàrana* (*làhatra*), order, rank; *vovónana* (*vóvona*), ridge of a house; *levénana* (*lévina*), a burial. Additional examples are: *éntana* (?), *fonósana*, *horónana*, *laférana*, *lanónana*, *lavánana*, *sampánana*, *sarónana*, *takónana*, *tetézana*, *toérana*, *valàhana*, *valónana*, the meaning of which may be found in the Dictionary.

* In the provincial dialects passive nouns in *f* are used (see Père Webber's Grammar, p. 47) e.g. *fatào* (*tao*), *fohàkina* (*hàkina*), *fambàra* (*ambàra*). There are extremely rare in Imerina, *Fambàra* is used in the sense of "omen." *Fèntina* has been heard in the sense of something to be taken with one (= *fitòndra*), and *firdhina* in the sense of *faniraka*, one who is sent on errands.

The Habitual Verbal Nouns.

161.—The three habitual verbal nouns follow the analogy of the verbs from which they are formed both as to meaning and as to construction; e.g. *mamòno azy*, to kill him; *ny famòno azy*, the manner in which he is killed. If the agent of a modal or relative noun is expressed, this is done by using the suffix pronoun, or by adding a noun in the same way as with ordinary nouns when they are followed by a possessive: e.g. *ny fomònoko azy*, my way of killing him. The *f* and *mp* add to the verbal form the idea of habituality.

162.—*Modal Nouns.* The name *modal* for nouns like *famòno* has been chosen because all nouns of this form *may* be used to express the mode of the action indicated by the verb in *mi-*, *man-*, *mampi-*, etc., from which they are derived; and this may be considered their ordinary and characteristic use; e.g. *tsára fitény*, good as to his mode of speech. An exceedingly common idiom is: *Hoy ny fiténin' ny taratànsiny*, This is the way his letter speaks. A somewhat strange illustration is the phrase: *Hoy no fanàtiny azy*, With these words did he present it. A proverb says: *Izay kely fihinana dia kamo filu aina*, They who eat sparingly show but a faint desire to live (literally: small as to their way of eating; lazy as to their desire for life). When thus used, such nouns are often preceded by an adjective, as in the examples given above.

The following are less common uses of this form:—

(1) A CUSTOMARY INSTRUMENT, as: *fanjàitra*, a needle, from *manjàitra* (*zàitra*), to sew; *fiyély ampônga*, a drum stick; *fikópaka*, a fan; *fisòitra afo*, a poker; *fangàdy*, a spade; *fanàntana* (*tàntana*), the batten used in weaving.

(2) A CUSTOMARY AGENT, as: *fandàinga*, a habitual liar, from *mandàinga* (*lainga*), to lie; *filéony*, a drunkard; *farary*, an invalid.

(3) A CUSTOMARY OBJECT, that is whatever is the usual object of the action denoted by the verb. This might therefore be with equal propriety called the passive use of the modal noun, as the following examples will show: *fanàitra*, an offering, i.e. a thing usually offered, from *manàitra* (*àitra*), to offer; *fanòmpo*, a person usually served (*òlona tompòina*, from *manòmpo* (*tompo*), to serve. Additional examples are: *Manòhitra ny fandhitra reheitra*, to resist all that should be resisted, or that men are accustomed to resist; *Zavatra fanome alika fàana*, A thing fit only to be given to dogs; *Ny tsiny, fanàlan' ny vava*, Blame, a thing to be removed by the mouth, i.e. apologised for; *Hazo fando latàbatra*, a wood used for making tables; *Ratsifanèso* Mr. Not-to-be-taunted; *Efa famòno isika, efa fandringana, efa fanorotòro* (from a sermon), We have become people liable to be killed, destroyed, crushed to pieces; *olona fanàja*, a person to be respected; *faniraka*, one who may be sent on errands.

163.—The *relative noun* has a meaning as wide as that of the relative verb from which it is formed. The *f* simply adds the idea of *habituality*, and converts the verb into a noun. Thus we may say: *ny tany ipetràhany*, the place where he is sitting; or *ny tany fipetràhany*, the place where he is wont to sit; *ny andro anoràtako*, the day upon which I am writing; *ny andro fanoràtako*, my usual day for writing

The meaning of a relative noun is often rendered clearer by placing another noun before it to show whether it is used to express a relation of time, or place, etc.; thus: *trano fivavahana*, a house of prayer; *ny andro fitsarana*, the day of judgment.

164.—These habitual relative nouns are commonly used as abstract nouns of the state or action denoted by the verbs from which they are derived; e.g. *fitiavana*, love, *fainana*, life, *ny famondana azy*, the killing of him, etc. This usage is one of the most distinct marks of European influence on the language. Mr. Edward Baker, writing in 1831, said: "For the abstract noun of the action the Malagasy use almost any word or phrase in preference to the verbal nouns in *f*, which are often used in the Missionary Publications: *raha maty ny tsara fanahy*, *handao azy*, *na ny mangetaheta*, *na ny noana*, *na ny lamba tsy hitafy*, *na ny trano tsy ananany*, when the good die, (then) will forsake them, whether thirst, or hunger, or nakedness, or want of a dwelling. Here the missionaries would use for *mangetaheta*, thirsty, *fangetahetana*; for *noana*, hungry, *fahanonana*, etc." Such sentences as the above may still be heard among natives who have been little influenced by Europeans; but there is no shrinking now from the free use of these words in the sense referred to above on the part of the people generally. Often in Bible Revision work we found our native helpers more ready to use these abstract nouns than we ourselves were.

It is, however, to be noticed that there is a vagueness and uncertainty about these forms, and they are often likely to be understood by the hearers in a concrete and not in an abstract sense. I have heard the phrase *mampiseho fahagagana* used not as meaning, to show surprise, but to exhibit a magic lantern, as something especially marvellous. I was once asked by an old noble from Vonizongo what missionaries meant by the word *fainana*, which they so often use. When we say *fainana*, he added, we mean a hole in the wall for ventilation, or something like that, pointing to a sofa, where one may rest when tired and out of breath. These meanings become recognisable as soon as we remember that the root *aina* means breath, and *miaina*, to breathe.

165.—The noun of the agent should not be used of a person who casually or rarely performs the act denoted by the verb from which it is formed, thus: a man who once utters a falsehood is not to be called *mpandinga*, but, *lehilahy nandinga*.

166.—The distinction between the various abstract nouns is thus given by Père Webber: *hatsara* signifies intrinsic goodness; *hatsarana*, extrinsic goodness, or goodness embodied in deeds; *fahatsarana*, goodness as a source or principle of good deeds. In practice, however, it is difficult to perceive any distinction between them.

The form *fahalalina* is similar in meaning to *halalina*, and nouns of this form are really habitual modal nouns derived from verbs in *maha*-.

It is specially to be noted that the forms like *hatsara* and *fahatsara* are seldom used alone, but require the addition of a suffix pronoun or a noun; e.g. *ny hatsaran' ny tarahiny*, *ny fahatsarany*. We do, however, meet with phrases like *matéza fahadio*, preserving its purity; *mitôvy habé*, equal in size. The form like *hatsarana* and *fahatsarana*, on the

other hand, can be used absolutely; e.g. *ny fahantérana* old age; *fahatsaràna*, goodness; *hatsaràna* was an old name of the sikidy.

Some verbs in *ma-* prefer to form their abstract nouns in *faha-*, e.g. *fahatokiàna*, trust, and *fahatahórana*, fear, from *matòky* and *matàhotra*. Such strange combinations as: *ny fahate-ho-derainany* his love of praise; *ny fahasamihafany*, their difference from our another, are rarely heard; *noho izato ta-hahafantaranao*, because of this wish of yours to know, is found in the Pilgrim's Progress.

N.B. It is a matter of interest, as illustrating the affinities of the Malagasy language, that Maxwell's five classes of Malayan noun forms have all their corresponding forms in Malagasy: (1) root nouns, e.g. *orang* (=Mal. *olona*); (2) nouns formed by prefixing *pen*, e.g. *pen-churi* (=Mal. *mpangalatra*); (3) formed by addition of the affix *-an*, e.g. *manis-an* (=Mal. forms like *vonoana*); (4) those that take both *pen-* and *-an*, e.g. *pen-bunoh-an* (=Mal. *famonoana*); (5) those that take prefix *ka-* and the affix *-an*, e.g. *ka-jadi-an* (*jadi* is represented in Malagasy by *zary*, but we have no form *hazariana*, answering to *ha-jadi-an*, though with other roots this is an exceedingly common form; see *hatsaràna* in the table.



CHAPTER VII.—THE ADJECTIVE.

167.—The following table shows the various adjective forms:—

TABLE OF ADJECTIVE FORMS.

NAME.	EXAMPLE.	MEANING.
Single primary root	Tsára	good
Single root with <i>an-za</i> prefix	Sahirana	perplexed
Root with infix	Somàry (sáry)	resembling, likely
Reduplicated primary root	Tsáratsára	tolerably good
Reduplicated root with <i>an-za</i> prefix	Sahírankírana	slightly perplexed
Reduplicated root with infix	Tomàmotàmo (tàmò)	saffron coloured
Root with affix <i>-ina</i> , <i>-ana</i> , <i>ena</i>	Nofósana (nofo)	fleshy
Adj. in <i>ma-</i> , uncontracted	Maditra (dìtra)	obstinate
Adj. in <i>ma-</i> (a forming a diphthong with following o or i)	Màozatra (òzatra)	sinewy
Adj. in <i>m-</i> , before a or e	Màrina (árina)	level, true
Adj. in <i>m-</i> , before ha- or he-	Máfy (hàfy)	hard
Reduplicated adj. in <i>ma</i> or <i>m'</i>	Madlodlo (dìò)	rather clean
Adjective with "limiting acc."	Saro-po	cruel
Antithetic compound adjective*	Kèli-malàza	small but renowned

* These two last are not strictly forms, but uses, of adjectives.

168.—*Additional examples*: None of the adjective forms are likely to cause much trouble to a learner. Of the form with an infix, like *somary*, there are a considerable number from roots beginning in *s*; e.g. *someby* and *somebiseby* (*seby*), in a hurry; *somariaka* (*sariaka*), glad; *somavosavo* (*savo*?), indistinct; *somázoka* (*súzoka*), debilitated; *somóratra* (*sóratra*), speckled; others are formed from roots in *h* and *t*; e.g. *homèzahéza* (*hezaheza*), stiff; *tomády* (*tady*), strong. See A.A. i. 170, 171.

Adjectives with an affix *-ina* or *-ana* like *nofosana* are comparatively rare. They were in all probability really verbal at first; e.g. *bikàna*, well formed, handsome; *foizina*, strong willed. Compare also *tendàna*, greedy; *sandriana*, large armed, powerful; *ravàna*, talkative. For a good list of examples see "Malagasy for Beginners, p. 58.

The reason why these forms are classed with adjectives, and not with verbs, is that whatever their original power may have been, they have so far lost their verbal character, that they no longer (1) take signs of tense, or (2) form imperatives, or (3) take the suffix pronouns.

Adjectives of the forms *maózatra* (*ozatra*), *márina* (*arina*), *máfy* (*hafy*) might be easily mistaken for roots beginning with *m*, and they show the importance of a constant study of the roots. Additional examples are: *maínty* (*inty*), black; *maíto* (*itso*), green; *maódy* (*ody*), suspicious; *maóla* (*ola*) restless; *máloka* (*aloka*), shady; *méndrika* (*éndrika*) suitable; *mérika* (*erika*), showery; *mórana* (*orana*), rainy; *múntsina* (*hantsina*), having an offensive odour; *másina* (*hasina*), sacred; *meloka* (*heloka*), guilty; *ménatra* (*henatra*), ashamed.

169.—Adjectives are comparatively scarce in the Malagasy language. This deficiency, however, is supplied in the following ways:—

(1) By the free use of verbs as participles or adjectives. See Syntax, § 324.

(2) By the use of nouns where we often employ adjectives of material, e.g. wood, for wooden; gold, for golden. Thus we have *trano hazo*, a wooden house. In many cases, however, the English idiom is precisely the same as the Malagasy, e.g. *sotro vola*, a silver spoon; *fisisika volamena*, a gold brooch; *ombelaky tanimanga* a clay ox.

(3) The place of English adjectives in *able* and *ible* is supplied by using passive verbs preceded by *azo* or *hay*, or some similar word, as *tákatra*, *láltra*, *támbo*, etc.; e.g. *azo kanina*, edible; *tsy azo resena*, invincible; *tsy azo atao*, impossible.

170.—An important and delicate distinction exists between some adjectives and verbs in *mi-* derived from them or from the same root; e.g. *sasatra* means tired, but *misasatra*, to voluntarily undergo fatigue, to take pains. Similar distinctions exist between *sahirana* and *misahirana*, *ory* and *mióry*, *mavésatra* and *miévésatra*, *rávordvo* and *mirávordvo*, *fúly* and *mifúly*, *maóio* and *mióio*. The *mi-* forms include the idea of will, purpose and action; and though possibly in translation a verb in *mi-* may be represented in English by an adjective, these forms still retain their true verbal character.

TENSES OF ADJECTIVES.

171.—Uncontracted adjectives in **ma-** change this prefix into **na-** and **ha-** to indicate the past and future tenses. Thus:—

PRESENT.	PAST.	FUTURE.
Maditra Malóto Marísika	naditra nalóto narísika	haditra halóto harísika

Other adjectives do not change. The forms given in the table serve for the present and past tenses, and **ho** is used to indicate the future. Thus:—

PRESENT.	PAST.	FUTURE.
Tsàra Sahirana Tsàratsàra Màozatra* Màrina Máfy	tsàra sahirana tsàratsàra màozatra màrina máfy	ho tsàra ho sahirana ho tsàratsàra ho màozatra ho màrina ho máfy

IMPERATIVE MOOD OF ADJECTIVES.

172.—Any adjective may be made an imperative or optative by changing it after the analogy of the active verbs, or of the root passives. Thus: *Soàva (sóa) tsarà*; may you be good and excellent; *Maréna (màrina, àrina) tókan-tràno*, may your home life be true (a form used in saluting newly married people); *Masina (màsina, hàsina)*, may you be sacred, i.e. from the assaults of witchcraft, etc. *Tóva volana*, May you be as good as your promise; *Maróa fara, maróa dimby*, May you have many descendants; *Maroróha tsiza*, May the child you are nursing grow quickly; *Matevéza filàza*, Spare not your praise; *Mazolóa (mazóto, zóto)*, be diligent; *Faingàna (fàingana)*, be quick. *Lavira* (May it be far away!) was an old name for the smallpox.

Either the meaning of the adjective or the context will generally determine whether a command or a wish is intended to be expressed.



CHAPTER VIII.—THE PRONOUN.

THE PERSONAL PRONOUNS.

173.—The personal pronouns have separate and inseparable forms. The following list shows both forms in all persons, numbers, and cases.

* In Vonizongo these do at times change for the past tense, and we hear such words as *naitsonaitso*, *naozatra*, *naizina*, *neneka*, (= *maimaika*).

TABLE OF THE PERSONAL PRONOUNS.

NUM- BER	PERSON.	SEPARATE FORMS.		INSEPARABLE FORMS.	
		NOM. CASE	ACC. CASE	POSS. CASE.	
SINGULAR	FIRST	Izàho		FULL FORMS.	CONTD. DO.
	SECOND	Aho	àhy	-ko	-o
	THIRD	Hianào	anào	-náo	-ào
		Izy	ázy	-ny	-n', -y
PLURAL	FIRST (IN- CLUSIVE)	Isíka	antsika	-ntsíka	-tsíka
	FIRST (EX- CLUSIVE)	Izahày	anáy	-này	-áy
	SECOND	Hianaréo*	anaréó	-naréo	-aréó
	THIRD	Izy	ázy	-ny	-n', -y

REMARKS.

174.—*Izaho* is generally used when the predicate follows, and *aho* when it precedes. This usage, however, is sometimes neglected, as in the construction of the verb *hòy*, say, saith, which more commonly takes *izaho* than *dho* after it; thus: *hóy izaho*, say I.

The suffix *ko* is evidently only another form of *ho* in *aho*; see for the interchange of *h* and *k* § 56.

175.—*Isika* includes the person or persons addressed, while *izaháy* excludes them. Thus: *Andèha hiàraka ary isika rehètra*, Let us then all go together. *Tsia fa izahay hiàny no handèha; fa hianaréó kosa dia hijànona èlo*, No, for we only will go; but you, on the other hand, shall stay here.

176.—The initial *i* in *izaho*, *izy*, *isika*, *izahày*, with the *hi* (?) in *hianao*, is doubtless the same as the demonstrative particle *i* used to form proper names. The *za* in *izaho* and *izahay* (the provincial form of which is often *ahay*) appears to be a demonstrative particle identical with that found in *izao*, *izany*, *izay*, etc. (see § 187). The *z* in *izy*, *iza*, and *aiza* seems to represent the same particle; compare *i-y*, *ia* and *aia* in Betsileo (A.A. iii. 235).

Notice too the *za* in *zalahy*, *zatovo*, *zandry* (the verb of which is not *mizandry*, but *miandry*) and *Zanahary*; and compare what is said of the letter *z* in § 19.

177.—In the large Bible revised by the Rev. D. Griffiths *izaréo* was used throughout as the third personal pronoun plural; but the people strongly objected to its use, and in editions published since it has been discontinued. The objection most commonly urged against the use of

* On the *re* as a sign of the plural compare § 187 on the plural of the demonstratives (*io ireo*; *ito*, *ireto*, etc.).

izaréo was that it is a Betsimisaraka wood. It is, however, frequently heard in Imerina especially with *ry* prefixed (*rizaréo* or *ry zaréo*), but always of persons well known both to the speaker and to the one addressed; e.g. *nankaiza ry zareo*? Where did our companions go? One old pastor greatly objected to calling devils *izareo*, as implying a familiar relation to them he was not willing to acknowledge. Much amusement too was once caused by a foreigner calling some fishes *izaréo*. *Izy ireo* has been suggested as a good substitute for *izareo*, and it often answers well, but can only be used of persons already mentioned.

178.—*Téna*, body, is often used as a reflexive pronoun meaning *self*, as: *Namóno téna izy*, he killed himself. Sometimes more fully: *ny tenako*, *ny tenanao*, *ny tenany*, etc.

179.—Words ending in syllables other than *ka*, *tra*, or *na* receive the full forms of the suffix pronouns without contraction or change. Thus:—

Noun.	Verb.	Prepositions.	
s. Vóla	Azo	Amy	Anila
Vóla-ko	Azo-ko	Ami-ko	Anila-ko
Vóla-nao	Azo-nao	Ami-nao	Anila-nao
Vóla-n'*	Azo-n'*	Ami-n'*	Anila-n'*
Vóla-ny	Azo-ny	Ami-ny	Anila-ny
p. Vóla-nay	Azo-nay	Ami-nay	Anila-nay
Vóla-ntsika	Azo-ntsika	Ami-ntsika	Anila-ntsika
Vóla-nareo	Azo-nareo	Ami-nareo	Anila-nareo
Vóla-ny	Azo-ny	Ami-ny	Anila-ny

180.—Words ending in *na* reject this syllable before appending the suffix. Thus:—

Noun.	Verbs.		Preposition.
s. Hàrona	Ravána	Itsangàna	Anolàna
Hàro-ko	Ravà-ko	Itsangàna-ko	Anolà-ko
Hàro-nao	Ravà-nao	Itsangàna-nao	Anolà-nao
Hàro-n'*	Ravà-n'*	Itsangàna-n'*	Anolà-n'*
Hàro-ny	Ravà-ny	Itsangàna-ny	Anolà-ny
p. Hàro-nay	Ravà-nay	Itsangàna-nay	Anolà-nay
Hàro-ntsika	Ravà-ntsika	Itsangàna-ntsika	Anolà-ntsika
Hàro-nareo	Ravà-nareo	Itsangàna-nareo	Anolà-nareo
Hàro-ny	Ravà-ny	Itsangàna-ny	Anolà-ny

181.—Words ending in the syllables *ka* or *tra*, with accent on the antepenult, take one or other of the contracted forms of the suffix pronouns, and either shorten or throw away their final syllable. Thus:—

Noun.	Verb.	Noun.	Verb.
s. Sàtroka	Afaka	Hèvitra	Fàntatra
Sàtrok-o (or Sàtro-ko)	Afak-o	Hèvitro	Fàntatr-o†
Sàtrok-ao	Afak-ao	Hèvitro-ao	Fàntatr-ao
Sàtrok-y*	Afak-y*	Hèvitro-y*	Fàntatr-y*
Sàtro-ny	Afa-ny	Hèvi-ny	Fànta-ny

† *Fantako* is occasionally heard.

P. Sàtrok-ay	Afak-ay	Hèvit-ay	Fàntatr-ay
Sàtro-tsika	Afa-tsika	Hèvi-tsika	Fànta-tsika
Sàtrok-areo	Afak-areo	Hèvit-areo	Fàntatr-areo
Sàtrok-y*	Afak-y*	Hèvit-y*	Fàntatr-y*
Sàtro-ny	Afa-ny	Hèvi-ny	Fànta-ny

N.B.—The forms marked* are used when a noun made definite by the article follows in the possessive case; e.g. *volan' ny olona*; *satroky ny zaza*; when followed by a noun beginning with a vowel, or by a pronoun, the following usage prevails: *volan' izy roa lahy*, *satrok' Iboto*, etc. (See § 264).

182.—With words ending in **ka**, **tra**, or **na**, but having the accent on the penult, usage varies.

Thus we find *trdtro* and *tràtrako*; *tàony* and *tàonany*; *vahoany* (rare) and *vahoakany*; *hénako* (*héna*), *làokanàny* (*làoka*), *toétro* and *tóétrako*, *tény* and *tóétrany*.

But all passive and relative verbs and relative nouns ending in **-ana** are contracted thus: *sasà-ko*, from *sasàna*; *anasà-ntsika*, from *anasàna*; *fanasà-nareo*, from *fanasàna*.

183.—The place of the suffix pronoun in compound words in somewhat uncertain, as the following examples will show: *ankizilàhinào*, your man-servant; *ny zànako-lahy*, my son; *ny zànaka-làhin-dRamena*, Ramena's son; *hava-maldàlanào izy*, he is your beloved friend; *maty ny vady maldàlany*, his beloved wife is dead; *Ny Fanahy Masinao* and *ny Fanahinao Masina* are both heard, the latter being the more common.

184.—The suffix pronouns are not treated like the affixes used in forming derivatives, but follow the analogy of compounds (§ 33, end) and make no change in the accentuation; e.g. *lalàna*, *lalàko*; *fanantenàna*, *fanantenàntsika*; *fàntatra*, *fàntany*.

185.—Learners are cautioned against giving a false accent to the light suffixes *ko* and *ny*. They have the lightest possible pronunciation, and can under no circumstances receive any special emphasis. If a native wishes to emphasise the pronoun, he does so by altering the construction; e.g. *ny tràm'n' izy tòmpony*, etc. (See § 293).

186.—The forms marked accusative are used also as possessive adjectives; e.g. *ahy*, mine; *anao*, thine; *azy*, his, etc. and in this sense they may be used either (1) as predicates, thus: *ahy ny vòla*, the money is mine; or (2) with the article prefixed, for any case, a noun being understood, as: *Ento ny anào*, bring thine (literally, the of thee); *Sàmy nitòndra ny azy avy izy*, they brought each of them his own (literally, the of them).

In illustration of this compare the twofold use of the particle *an'*, both to mark an objective case; e.g. *namono an' dRabe izy*, he killed Rabe, and as a sign of possession, e.g. *an' ireo nimanao*, belonging to your companion; *an' ny Andriana ity*, this belongs to the Sovereign.

The *a* with which these words begin is doubtless the remnant of some particle, and indeed is most likely identical with the *an'* referred to.

THE DEMONSTRATIVE PRONOUNS.

187.—The demonstrative pronouns are very numerous; and the use of one rather than another is regulated by the distance of the object pointed out. They become plural by the insertion of the syllable *re*; and by inserting *za* another class is formed to express *the unseen, the remembered, the conceived*, etc., as opposed to what is seen and actually pointed out. The following table exhibits some of the more common forms, and shows their mutual relations; for convenience of comparison, the adverbs of place, which follow the analogy of the demonstrative pronouns, are placed in the same table.

TABLE OF DEMONSTRATIVE PRONOUNS AND ADVERBS OF PLACE.

PRONOUNS.			ADVERBS.	
SINGULAR. (<i>Seen</i>)	PLURAL. (<i>Seen</i>)		(<i>Seen</i>)	(<i>Unseen</i>)
Ity	I-re-ty	I-za-ty	Ety	Aty
Ito (<i>obs.</i>)	I-re-to	I-za-to	Eto	Ato
Itony	I-re-tony			
Io	I-re-o	I-za-o	Eo	Ao
		(I-za-reo)		
Itsy	I-re-tsy	I-za-tsy	Etsy	Atsy
Iny	I-re-ny	I-za-ny	Eny	Any
Iroa	I-re-roa	I-za-roa	Eroa	Aroa
Iry	I-re-ry	I-za-ry	Ery	Ary
Iy*		I-za-y†		

188.—*Rarer forms.* Lengthened forms of some of the above are occasionally used, thus:—

- (1) From *ity* are formed *itikitra, iretikitra, atikitra*.
- (2) From *itsy* we have *itsikitra*.
- (3) From *ireto* is formed *iretdana*.
- (4) From *iroa* an formed *iróana, ireróana, izaróana, erdana, ardana*.
- (5) From *iry* are formed *irikitra, arikitra*.

Itóny has a peculiar use. It is applied often to one object taken as a specimen; e.g. *Maninona no vidin' itóny?* What is the price of these (holding one in the hand)? It has a true plural, *iretony*.

Itoy and *iroy* are at times heard, and they seem to be equivalents of *ity* and *iroa*; the former is common among the Betsileo.

Irony is sometimes heard in the sense of *ireny*, and from it is formed *izarony*.

Ireny especially with *avy* added (*ireny avy!*) has often a contemptuous meaning, "such mean creatures as they!"

189.—In the table given above (§ 187) the demonstratives are arranged in the order of distance. *Ity* for instance may be something in the

* Comp. § 176. † Comp. § 193.

hand: *ity an-tàna* *ity*; *iry* is used of something very far away, often with a lengthening of the sound of the final vowel to add to the idea of distance; e.g. *iry masoandro iry*, yonder distant sun. The intervening demonstratives denote objects at various distances between these extremes. To aid the force of the demonstratives the natives have a curious habit of pointing with the lips. We cannot in English represent the various gradations intended by these words; but speaking generally we may say that *ity* means "this," and *irely*, *iréto*, these; *io*, *itsy*, *iny*, *iróa*, and *iry*, "that;" and *iréto*, *irétsy*, "those." Still the natives by no means consider it a matter of indifference which form is used; and the only way to acquire correctness is to notice carefully native usage.

A good illustration of the difference in meaning between *ity* and *izao* is found in Kab. I. § 4, where Madagascar is called *izao anivon' ny riaka izao*, but the Capital is spoken of as *ity tany Antananarivo ity*.

THE INTERROGATIVE PRONOUNS.

190.—The interrogative pronouns are:—

Iza, *zóvy*, who, which? (*zovy* is almost obsolete; but the police use it in shouting to one another at night, and it occurs in the phrase, *na zovy na zovy* (whosoever).

Inona, what?

An' iza, whose or whom?

An' inona (used of places), where, what?

191.—By doubling the interrogatives *iza*, *zovy*, *inona*, and using *na* (thus: *na iza na iza*, *na zovy na zovy*, *na inona na inona*), they become indefinite, like the English "whosoever," "whatsoever." Similarly we have *tsy iza tsy iza*, no one; *tsinontsinona*, nothing.

In asking the name of a person *iza* must be used: *Iza no anarany?* *Inona* is used of things, and *Aninona* of places; e.g. *Aninona no anaràn' io vohitra io?* What is the name of that village? The form *an' iza* may be an accusative; e.g. *na natólony an' iza na natólony an' iza*, to whomsoever he may have delivered it.

192.—From *inona* are formed the verbs *maninona*, *mampaninona*, *mifaninona*, and also *hoatrìnona* how much? (derived not from *hòatra*, exceeding, but from *shatra*, measure).

THE RELATIVE PRONOUN.

193.—The relative pronoun is *izay*, the form of which shows it to belong to the demonstratives (see § 187); and it is often used in its original meaning; e.g. *izay olona izay*, that man.

194.—A very full study of the pronominal forms may be found in a paper by Mr. Dahle (A.A., 1884, pp. 67-86). The *re* as a sign of plural he thinks to be the representative of *roa*, two. Dr. Codrington would connect it with the third personal pronoun *ra* in Melanesian. The connection of *irony* and *ireny* noted above is interesting in connection with Mr. Dahle's theory.

CHAPTER IX.—THE NUMERALS.

195.—Although the numerals belong to different parts of speech, it has been thought more convenient to put them together in a separate chapter, that their mutual relations may be more readily seen.

COMPARATIVE TABLE OF NUMERALS.

CARDINALS.	ORDINALS.	FRACTIONALS.	MULTIPLICATIVES.	TIMES OF DOING.
Answering to, <i>Efiry</i> ? How many?	Answering to, <i>Fahafiry</i> ? Which (in order)?	Answering to <i>Ampahafiry</i> ? What part of it?	Answering to <i>Impiry</i> ? How often?	Answering to <i>Fanimpiry</i> ? What time of doing it?
1. Isa, iràÿ, iràika	Fahiràika, voalohany	Ampaharàany	Indràÿ	Fanindrôa
2. Rôa	Faharôa	Ampahatôlony	Indrôa	Fanintelo
3. Telo	Fahatelo	Ampahafany	Intelo	Fanintatra
4. Efatra	Fahafatra	Ampahadinny	Indiny	Fanindimby
5. Dinny	Fahadinny	Ampaheniny	Indinina	
6. Enina	Fahenina	Ampahafitony	Impito	
7. Fitô	Fahafitô	Ampahavalôny	Imbalo	
8. Vâlo	Fahavâlo	Ampahaviviny	Intsivy	
9. Sivy	Fahasivy	Ampahafôlony	Impôlo	
10. Pôlo	Fahafôlo	Ampahiràika amby ny folony	Indràika amby ny fôlo	
11. Iràika amby ny folo	Fahiràika amby ny fôlo	Ampaharôa amby ny folony	Indrôa amby ny fôlo	
12. Rôa amby ny folo*	Faharôa amby ny fôlo	Ampaharôa-pôlony	Indrôa-pôlo	
20. Rôa-pôlo	Faharôa-pôlo	Ampahiràika amby rôa-pôlony	Indràika amby rôa-pôlo	
21. Iràika amby rôa-pôlo	Fahiràika amby rôa-pôlo	Ampahatelo-pôlony	Intelo-pôlo	
30. Telo-pôlo	Fahatelo-pôlo	Ampahafa-pôlony	Intefa-pôlo	
40. Efa-pôlo	Fahafa-pôlo	Ampahadinman-pôlony	Indinman-pôlo	
50. Dinan-pôlo	Fahadinman-pôlo	Ampahenim-pôlony	Indinam-pôlo	
60. Enim-pôlo	Fahenim-pôlo	Ampahafito-pôlony	Impito-pôlo	
70. Fitô-pôlo	Fahafito-pôlo	Ampahavalo-pôlony	Imbalo-pôlo	
80. Vâlo-pôlo	Fahavâlo-pôlo	Ampahavivifôlony	Intsivifôlo	
90. Sivi-fôlo	Fahasivi-fôlo	Ampahazatony	Injàto	
100. Zito	Fahazito	Ampahadinman-jatony	Indinman-jàto	
500. Diman-jàto	Fahadinman-jàto	Ampaharivony	Arivo	
1000. Arivo	Faharivo			
10,000. Iràÿ àlina				
100,000. Iràÿ hetsy				
1,000,000. Tàpitria				

These are seldom used in the higher numbers.
They are modal nouns from the verbs *manindra*, etc., and may take the suffix pronoun *ny*, or be followed by a possessive case.

* It has lately become customary to write *roa ambin' ny folo*, etc., after the analogy of nouns followed by the possessive. It is not easy, however, to detect the final *n* in pronunciation; and the people do not say *roa ambin' telo-pôlo*, or *roa ambin' efa-pôlo*, etc., as we should expect them to do, if they followed this analogy. Moreover, among the coast tribes *fôlo roa amby* (not *amin'ny*), etc., are used.

196.—In counting, the units come first; thus 695 is expressed: *dîmy âmby sivi-fôlo âmby ênin-jâto*.

The ordinals are often used as fractionals (as: *fahénim-bary*, the sixth of a measure of rice called *vâry irây*). They are also used of measurements, as: *Fahafiry môa ny tranonao*? How many fathoms is your house?

The fractionals are seldom used without a suffix pronoun or a possessive case. To give the numerator of a fraction the cardinals are used, as in English; thus: *roa ampahéfany*, two fourths of it.

197.—Distributives are made by doubling the cardinals and prefixing *tsi-*, as: *tsirôarôa*, two by two; *tsifôlofôlo*, in tens.

198.—Some of the numerals have corresponding verbal forms. Thus:—

Mifiry? *Mirôa*, *Mitêlo*, *Miêfatra*, etc., to be divided into 2, 3, 4, etc.

Firina? *Telôina*, *Telôy*, *Efârina*, *Efâro*, etc., divided into 3, 4, etc.

Manindrôa, *Manintêlo*, etc., to do a thing twice, thrice, etc.

Indrôosina, *Intelôina*, *Inefârina*, etc., are sometimes used for being done twice, thrice, four times, etc.

199.—Words to express number of days are formed like abstract nouns of the form *hatsarâna* (compare "a triad"), thus:—

Hafiriana, How many days?

(*Indrôa ândro*, Two days).

Hatelôana, Three days.

Hefârana, Four days, etc.



CHAPTER X.—THE ARTICLE.

THE DEFINITE ARTICLE.

200.—The definite article is *ny*. The demonstrative *ilay* is also virtually an article. The uses of both words are explained in the Syntax, chapter xvi.

THE DEMONSTRATIVE PARTICLE I.

201.—In forming proper nouns, both personal and local, the demonstrative particle *I* is often used. It might indeed be fitly called the Personal and Local Article, or the Article for Proper Nouns (A.A. iii. 246). A variety of prefixes are used in the formation of the names both of persons (*Ilehi*, *Ilai*, *Ra*, *Ri*, *Rai*, *Raini*, *Renini*, etc.) and of places (*An*, *Am*, *Ambohi*, etc.). The demonstrative particle *I* is only used in the absence of these fuller prefixes. By its use any common noun may be changed into a proper noun; e.g. from *vato*, a stone, we have *Ivato*, as the name of a town; and from *voalovo*, a rat, we have *Ivoalavo*, as a boy's name.

202.—Though usually employed to form proper nouns, both *i* and *ra* are at times prefixed to nouns of relation used as names of persons, though not strictly as proper nouns. Thus:—

Ivadináo, your wife; *isakáizandó*, your friend; *izókindáo*, your elder brother or sister; *izándrináo*, your younger brother or sister; *itòmpokoláhy*, sir; *itòmpokovávý*, madam; etc.

Raléhiláhy, the or that man; *ramatda*, the first born, used of females only; * *rangáhy*, a title of respect, generally used of old men; *razázaláhy*, the lad, etc.

203.—The distinction between this *I* and the other prefixes used in forming names of persons is that it is considered wanting in respect, and a man, for example, named *Rakoto*, would be greatly offended, if one called him *Ikoto*. At the same time it must be borne in mind that in some combinations it can be used without offence; as, for instance, in the examples given in the preceding paragraph, and in the phrase "*Ingahy Prime Minister*," which one often hears. In this double use it bears a close resemblance to *ialahy*, which may be used contemptuously (=you fellow!), or as a term of familiarity and endearment, as when Andrianampoinimerina so addressed Radama (see *Kabary* No. III).

204.—With names of places the prefixes are at times omitted; e.g. *Namehana*, *Fianarantsoa*, *Faravohitra*, etc.

205.—Much discussion has arisen as to the desirability of using the demonstrative *I* with introduced names (A.A. iii. 216-218; 246; iv. 235-242). The main objection has been the danger of treating honoured names with lightness and want of respect; but although not present to the eye in such phrases as *finoany Abrahama* and *teniny Jehovah*, the particle *I* is actually present, otherwise we should according to Malagasy laws of euphony write *finoan' Abrahama* and *tenin' Jehovah*. There does not seem any solid reason why what is really present should not appear in correct form in the written language. It has recently become common to write such phrases as the above thus: *ny finoan' i Abrahama*, *tenin' i Jehovah*. This doubtless shows the correct analysis of the phrases; and in numberless sentences to write thus conduces greatly to clearness. Unless very strong reluctance to this practice should be shown by natives, it will in all probability be retained permanently.



CHAPTER XI.—THE ADVERBS.

206.—The Malagasy language is rich in adverbs of place and of time; but lacks adverbs of other kinds; see in chap. xxii. how the want of them is supplied.

* *Randriamatoa* is used of males.

A.—ADVERBS OF PLACE.

207.—The most commonly used adverbs of place are given in the comparative table of demonstratives (§ 187), with which they are closely connected both in form and meaning.

Aty, *ety*, *ato*, and *éto*, answer generally to our *here*; whilst the remaining ten (*do*, *éo*, *atsy*, *etsy*, etc.) signify *there* or *yonder*. Still the different forms cannot be interchanged at pleasure: the choice of one form rather than another depending, like that of the demonstrative pronouns, upon the distance of the place spoken of. The forms beginning with *a* more properly belong to what is vague and unseen; and the forms in *e* to what is seen and clearly pointed out.

Thus: *Aty an-tàny*, here on the earth; *ety an-tànako*, here in my hand; *ato alohanistika*, somewhere in front of us; *ato akaiky ato*, somewhere near at hand, but not in sight; *éto an-tràno*, here in the house; *ao am-bàta*, in a box; *éo ambony latàbatra*, on the table; *eo imàsony*, before his eyes; *ao an-katakónana*, in concealment, *ary ankoatra ny bongà*, in the distance yonder behind the hill (the direction being pointed out by the lips); *ery*, yonder, but in sight; *any* is used of the distant and unseen, as *any an-dnitra*, in heaven; *any an-dafy*, across the sea; *any lavitra any*, somewhere in the far distance. *Any aminy*, means "his home" like "*chez lui*" in French; compare the Greek and Malagasy in John xix. 27. *Eny* is used of what is seen, especially of things scattered about or in motion; e.g. *ny kintana eny amin' ny lanitra* the stars scattered over the sky; *eny an-dàlana*, on the road (as he travelled). *Nalaiko tany aminy* means: I fetched it from his house; but *nalaiko teny aminy*, I took it from his person (as, for instance, a lamba). *Eny rehetra eny*, or *omby eny omby eny* (*ombienombieny*), means everywhere.

In letter writing the Malagasy often use "*aty aminareo*" of the place where the person addressed lives. *Moa mba mahatsaratsara anao hiany izao aty izao?*—from a native to a friend in England—is instructive both for the use of *aty* and also of *izao* (§ 189).

Ao admits of an idiomatic use answering very nearly to our "there is;" e.g. *Ao ny Andriambaventy*, *ao ny manamboninahitra*, etc., There are the judges, there are the officers, etc.

208.—The adverbs of place all take past and future tenses. Thus:—

PRESENT.	PAST.	FUTURE.
<i>Aty</i>	<i>taty</i>	<i>ho aty</i>
<i>Ao</i>	<i>tao</i>	<i>ho ao</i>
<i>Any</i>	<i>tany</i>	<i>ho any</i>

209.—When repeated with *ho* inserted between them, they have an indefinite meaning; thus *ato ho ato*, hereabouts.

210.—By adding the active prefix *mank-*(121) they are made into verbs, thus: *mankàto*, to come here; *mankary*, to go yonder. Of these verbs only *mankàny* has an imperative mood (*mankanésa*), or a relative voice (*ankanésana*). These are made to serve with all the other adverbs of place, as: *Mankanésa aty hiandò*, Come here; *Izàny no tsy nankanésako tary*, That is why I did not go yonder.

211.—With *avy* (coming) prefixed they imply motion from, and are equivalent to our English words *hence, thence*; e.g. *avy tany an-dafy*, having come from abroad; *avy any Ambôhimanga*, a man from Ambôhimanga. *Avy any*, does not imply that one has recently come from the place, but only that he belongs to it, “comes from” it, as we say.

212.—Adverbs of place are often used to express relations of time. *Tàny aloha*, formerly, long ago; *téo*, recently, just then; *tàto ho ato*, lately. *No ho* is often used of direction; e.g. *hatrany Ambato no ho mianatsimo*, from Ambato southwards. So too of time: *hatramin' ny iray volana no ho mankaty*, From a month ago up to the present time.

B.—ADVERBS OF TIME.

213.—The following are the principal adverbs of time :—

Anio, today (the part to come).
Andro any, ny any, today (the part gone).
Any tontolo andro, all the past part of today.
Anio tontolo andro, all the future part of the day.
Vao faingana, vao faingana teo, just now, quite recently.
Vao teo no ho teo, only a little ago.
Tato ho ato, recently.
Vao omaly no (ho?) omaly, only yesterday, as it were.
Tany aloha (ela), Long ago.
Teo aloha, formerly, but not so distant.
Tamin' ny herin' ny any, A week ago today.
Amin' ny herin' ny anio, A week today (of the future).
Alina, by night.
Halina, last night.
Raha alina, or *anio alina*, tonight.
Raha hariva, this evening.
Omaly, yesterday.
Rahampitso, tomorrow.
Afaka omaly, the day before yesterday.
Mandritra ny andro, all day long.
Any naraina, this morning.
Hatry naraina, since morning.
Raha maraina, when morning is come, in the (coming) morning.
Rahampitso maraina, tomorrow morning.
Anikehèò, just now.
Loaka andro afaka omaly, three days ago.
Rahafaka ampitso, the day after tomorrow.
Rehefa, rehefefa, by and by, later on in the day.
Raha afaka atsy ho atsy kokoa, after a time (some days or weeks).
Rahatrizay, hereafter (indefinite future).
Raha avy ny taona (pronounced *rahavin-taona*), this time next year.
Taona ito, this present year.
Taona any, next year.
Taona itsy, last year.
Taona iray, two years ago.
Herintaona ngarangidina, a whole year.
Roa taona mipaka, too full years (and so with other numbers).

Fahiny, formerly (*faha-* is often used as a sign of past time).
Fahizay, *fahizany*, at that time (past).
Fahoviana, some time ago.
Fahagola, *fony fahagola*, *fahagolan-tany*, long, long ago.
Avy hatrany, all at once.
Hatrany hatrany, all the time from, etc.
Hatrizay hatrizay, from of old, from eternity (an indefinite, but very remote, past).
Ankehitriny, *ankehitrino*, *izao*, *amin' izao*, now.
Amin' ny Zomà ankehitriny, On Friday of this week.
Mandrakariva, continually.
Lalandava, incessantly.
Lava (nitomany lava izy), incessantly.
Amin' izao sisa izao, in future.
Mandrakizay, *ambarakizay*, for ever (often with the additions *doria*, *antarambana*, *alao valo*).
Matetika, *matetikelika*, often (It takes an imperative *matetèha*, *matetikelèha*).
Mazàna, usually (it precedes its verb : *mazàna manao*).
Mahàlana, *mahàlankàlana*, seldom, at long intervals.
Indraindray, sometimes.
Isan-andro, daily.
Isam-bolana, monthly.
Isan-taona, yearly.
Isan-telo volana, every three months.
Indray andro maninjitra, one whole day.
Tsy . . . intsony, no longer, not any more.
Izay, of past time (*telo taona izay*, three years ago).
Izay, or *toy izay*, or *toy izao*, by now (*Tokony ho tonga any izy toy izay*. *Mby aiza moa izy izay ?*).
Tamin' izay, Upon that, then.
Miaraka amin' izay, *miaraka amin' ny vava*, immediately.
Velivety, soon, after a little.
Tsy tapitapitr' iny, or *izay*, thereupon, immediately.
Sahady, already, so soon.
Rahateo, already, beforehand.
Ambony, at once (with no resistance or argument ; e.g. *manaiky ambony*, to give in at once).
Aloha, for a time (*veloma aloha* implies : We shall meet again).

C.—ADVERBS OF MANNER AND DEGREE.

214.—The chief adverbs of manner and degree are the following :—

Fàtratra, earnestly, strenuously.

Ery and *tery* are often used to strengthen an adjective (*Taitra tery aho*, I was terribly startled).

Hiany,* only, merely.

* *Hiany* seems to be formed from *hany*, only, and *ihany* would, I think, be the more correct form of spelling it. It serves to limit or weaken the word to which it is added ; and Mr. Standing suggests that it always implies a contrast ; e.g. *tsara hiany aho* (*fa tsy maninona*, I am well (there is nothing the matter with me) ; *aoka hiany* (*fa aza manao intsony*), stop that (don't do it again) ; *Handeha hiany aho* (*fa tsy hijanona*), I will go (I will not stop).

Monja, only (with words denoting number or quantity; e.g. *telo monja*, *kely monja*).

Tsimòramdra, easily.

Miandàlana, by degrees, gradually.

Tsikèlikely, little by little.

Tsipòtipòtika, piecemeal, in small quantities.

Tsinjàrazàra, in small quantities, retail.

Ambongàdiny, in large quantities, wholesale.

Mainity (black), is used to express deep dislike (*Tsy tiako mainity*).

Fòtsiny, *fotsiny izao*, or *rano fòtsiny*, simply, nothing else than.

Foana, with no purpose.

Tsy ahoan' tsy ahoana, for nothing.

Maina, *maimaimpoana*, causelessly, gratis.

Lòatra, too, exceedingly, very.

Tokóa, really, truly.

Mihitsy, undeniably, truly.

Indrindra, in the highest degree, very.

Mainka, *vac mainka*, rather, all the more.

Koa, too, more; *koa* often has an intensive force; e.g. *maraina koa*, early morning; *raha velona koa aho*, as surely as I live.

Mba,* also (?).

Kosa, on the other hand, on the contrary.

Indray (again) often has much the same sense as *koşa* (Mat. iii. 14).

Aza, even.

Avy, even (*ireny avy*, such even as they, spoken contemptuously).

Saiky, and *vaiky*, almost, on the point of (used of something not effected).

Nadiva ho, *efa nadiva ho* (*nadiva ho*, etc.), almost, on the point of (used of something that was, or will be, accomplished).

Samy, *avokóa*, respectively, individually, wholly. *Samy* precedes, and *avokóa* follows, the word it qualifies. Thus: *Samy marina izy rehetra*; *Marina avokóa izy rehetra*, They are all (individually) true. *Samy* takes an imperative: *samia*.

The construction shows that *samy* and *avokoa* are distributive adverbs. They are attached to the predicate (e.g. *marina avokoa*, *samy marina*, *samy marina avokoa*), to show that it is used of every individual contained

* *Mba* is a difficult word to explain. It seems, however, to be an adverb, and this is accordingly the fitting place to say something about it. *Omba*, of which it is only an abbreviated form, conveys the idea of association or accompaniment, and this meaning may, according to some of the best educated natives, be traced in all the uses of *mba*. Thus: *Mba omeo rano*, they say, means: Give me too some water, as you have given to some one else; *Aza mba manao izany re*, Pray do not act so (conveying also the idea that some one else has done so). A woman saluting a friend who has recently had a child will say: "*Arahàba, nomen' Andriamanitra ny fara*;" to which the answer is given: "*E mba manàna*" (May you too have a child). It is well to keep this root meaning in mind; and in many examples this key will be found to fit the lock. But one is always hearing sentences in which it is difficult to see that the *mba* bears this meaning.

Mba, is often used before clauses signifying the purpose, and we are apt to think it means "in order that;" but we shall find that the idea of purpose is already in the sentence, and that the striking out of the *mba* would not destroy it; e.g. *Nolazaoiko taminy ny teninao (mba) hantsoiny eo am-piangonana*, I gave him your message that he might announce it in church. Here the *mba* seems to make the sentence more agreeable to the ear; but it is not easy to say what it means.

Note that in such purpose clauses not the pronoun or noun, but the verb or adjective, must follow the *mba*; e.g. not: *mba izy hanao*, but *mba hanao izy*, or *mba hanaovany*.

in the subject. *Nandeha avokoa izy rehetra*, they all went; *Noravany avokoa ny trano roa*, he pulled down both the houses; *Samy havako izy efa-dahy*, all four of them are my friends. Translation, however, does not always make this clear; e.g.; *samy* has the appearance of being a pronoun in a phrase like, *samy lasa*; but this is not a complete sentence, but requires a nominative (*samy lasa izy*).

Ary, apiece, individually: *Nomēna sikàjy avy izy*, They had sixpence apiece given them; *Iza avy no an'arany?* What individually are their names?).

Manesy

Misesy

Mihodidina

Mifanitsaka

Tsirairay

Isany

} These are all used as distributives; e.g. *Nomeny voamena manesy*, or *misesy*, *izy*.

Isaka differs from *isany*, or *isan'*, in that it is used not of time or of objects (e.g. *isan' andro isan-trano*), but of events; e.g., *isaky ny mankaty izy*, every time he comes here.

Hakitro, up to the heels.

Havava,* up to the mouth.

D.—ADVERBS OF NEGATION, AFFIRMATION, DOUBT, &c.

215.—The adverbs of negation, affirmation, and doubt, are the following:—

Eny, yes.

Tsia, no.

Tsy, not.

Tsy akory, or *akory* alone, at the end of a negative sentence means "not at all."

Tsinona is used in the same way; e.g. *Tsy mety manao izy tsinona*, He is not at all willing to do it.

After *tsy hila*, *velively* is used to strengthen the denial; so too *pôpôka*, *lavadavaka*, *avanavana*, *pésimpesénina*, etc.

Aza, let not (the sign of prohibition, see § 331).

Angáha, *angámba*, perhaps.

Tôkony ho, probably, about (with numbers).

Séndra, perchance.

Táhiny, perchance (used only of suppositions, thus: *Ráha táhiny mahita azy hian'ao*, If you should chance to see him).

Tsy is often used in the sense of *from* after such verbs as *mandrára*, *mandá*, *misákana*, *mampitsáhatra*, *mampijànona* and their passive and relative forms; e.g. *Norardko tsy hankaty izy*, I forbid his coming here (*lit.* him not to come, i.e. from coming); *Izany no anton' ny nisakanan' drainy azy tsy hanao*, That was the reason why his father forbade his doing so.

* The prefix *ha*, signifying "up to" (compare *hatra*) is used with almost any part of the body; thus: *hafáladia*, *halohálaka*, *havavafô*, *hafôtopé*, *havaniana*, *hatráttra*, *hahélaka*, *haténda*, *harôzona*. The reason why *hafaladia* is used, and not *hapaladia*, *halohatika*, and not *hadohatika*, etc., is that *ha* seems to have been the original form of the particle, and is still used in the Malay, as meaning "up to." The *tra* is thus a Malagasy addition (comp. § 41), and these compounds keep the primitive form of the particle.

A double *tsy* in some combinations serves to strengthen a statement; e.g. *Tsy havelako tsy ho vary ity*, I will see that all this becomes rice ground; *Tsy mety tsy ho avy izy*, He will assuredly come; *Tsy hisy tsy hahafaty anao*, You shall surely die (Jer. xxvi. 8, Old Version). *Tsy mahazo tsy manao*, or *tsy maintsy manao, izany hianao*, you must do it.

The use of *tsy* with causative verbs is explained in § 124.

F.—INTERROGATIVE ADVERBS.

216.—The interrogative adverbs are the following:—

- OF PLACE: *Aiza*,* *tàiza*, where?
Ho aiza, going where?
Avy tàiza, whence? (211)
 OF TIME: *Oviana*, when? (of the past).
Rahoviana, when? (of the future).
 OF MANNER, etc: *Akóry*, how? (often used in exclamations).
Ahòana, how?
Nahòana, why?
Mando ahòana (*nando*, and *hanáo*, *ahòana* too) in what manner, of what kind, quality, etc.
Atáo ahòana (*natáo*, and *hatáo*, *ahòana* too), how? (implying difficulty or impossibility)

Atáo may take a suffix pronoun or a noun as its agent, thus: *Hatáoko ahòana*, How can I do this? *Hatòon' ny mpanámy trano ahòana no fandósitra* (a common use of the modal noun), How should a housebreaker escape?

217.—In forming interrogative sentences the Malagasy use *moa*, and *va*; thus: *Handéha va hianao, sa tsia*, Will you go, or not? *Moa handéha hiany va hianao?* *Moa handéha hiany hianao?* Will you then really go?

The particles already interrogative, *aiza*, *iza*, *ahoana*, etc., do not require *va*; but *moa* is often used with them; e.g. *Aiza moa no aléhanao*, Where are you going?

Notice the difference in meaning between *Aiza izy?* and *Aiza no izy?* The answer to: *Aiza izy?* would be: *Any avaratra izy*, any an-landna *izy*, etc. But the answer to *Aiza no izy?* would be *Iry no izy*, or *Io no izy*, etc., pointing out the place.

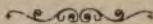
Aiza is often used in the sense of "How;" e.g. *Aiza no hevitr' ity?* How is this to be explained? *Aiza izy no hahavita izany?* How should he be able to effect that?

The following idiomatic uses of the interrogatives must be noted: *Tsy ahòan' tsy ahoana*, causelessly, without just reason; *Tsy nomeny hoatrino-na aho*, He gave me scarcely any (not enough to make it worth while to say: "How much"); *tsy ampy toy inona*, the least possible amount (not enough for one to ask: Like what?); *Mbola aiza izy*, He is still far off; *Efa tonga fahoviana izy*, He has been here some time; *Tsy ho hitako rahoviana izy*, It will be long before I see him; *Tsy avy taiza tsy avy taiza aho*, I have not been any where; *Tsy firy* means only a few (not enough to lead one to ask: "How many"); a certain kind of lamba is called *Tsifirinomànana*, "Possessed by few;" the same idiom is found in the

* Foa the *a* compare *Anosy*, *afovoana*, etc. (§ 218); *a-iza*=at what place?

sentence: "*Tsy firy no namelan' izy efa-mianaka, fa hianao hiany*, Not to many dia the four successive Sovereigns leave it, but to you only. Some of the interrogative adverbs may be used like *na iza na iza*, *na inona na inona* (§ 191); e.g., *na manao ahoana na manao ahoana*, in every possible way, etc.; *na atao ahoana na atao ahoana*, whatever may be done.

Ka nahôana aza is an idiomatic phrase, giving a constrained consent: "Let it be so then, if it must be." Another common phrase is: *Ka hanao ahoana hianao*? What can you do? Accept the inevitable!



CHAPTER XII.—THE PREPOSITIONS.

218.—The number of prepositions in the Malagasy language is somewhat scanty. There exist, however, a large number of prepositional phrases, or compound prepositions, formed by the union of nouns with the prefixes *a-*, *an-*, *am-*, and *i-*.

For interesting discussions on Malagasy prepositions, and particularly *amy*, see A.A. iii. 291-294; 348; iv. 237, 238. Dr. Codrington regards *amy* as a noun (*my*) with the preposition *a* prefixed (A.A. iii. 293).

219.—The principal prepositions are:—

Amy (for its meanings see § 220).

An' belonging to.

Akâiky, near to.

Afa-tsy, except (fully, *âfaka tsy*).

Ambâraka, until.

Araka, according to.

Eran' (followed by a poss.), throughout.

Hâtra, from, or to.

Ho, *ho an'**, for, to.

Mâdraka=*ambâraka*.

Nôha, on account of, because of.

Râha,† as to.

Tandrify, opposite to.

220.—*Amy* has to do service for many English prepositions. Indeed it would be more correct to say that it has no meaning of its own, but serves simply to indicate an indirect object, or some adverbial clause of a

* *Ho* is not strictly a preposition, but a sign of the future tense. Followed by *azy*, *anao*, etc., or by *an'* with a noun it has often to be translated by an English preposition, but its various uses can be traced back to the original meaning. The following will show how it is used:—

(1) Literally "to be mine, etc.; e.g. "*Ho ahy ireto*," These shall be mine.

(2) After verbs of asking praying, etc.; e.g. *mangataka vola ho anao izy*, He asks money for you (*lit.* to be yours); *mifôna ho an' ireo namany izy*, He pleads for his companions.

(3) *Ho azy*, means "of itself" without any external agency; e.g. *nivoha ho azy ny vava-hady*, The gate opened of itself.

(4) *Azy ho azy izany*, That is his own individual opinion or business.

† It seems better to consider *râha* as always a conjunction, and to explain its use in the idioms where it may be translated "as to" by regarding them as elliptic, and supplying "is considered," "thought of," etc.

sentence. The following examples will show what a variety of English prepositions must in translation be used in its place.

Mitény aminy aho, I speak to him.
Miaraka aminy aho, I go WITH him.
Mba aminy (mbáminy), together WITH him.
Midla aminy aho, I go away FROM him.
Mankany aminy aho, I go TO him.
Natsipy tao amin' ny rano-masina izy, It was cast INTO the sea.
Amin' izáto Alakamisy ho avy, ON Thursday next.
Oméo télo amin' ilay vao tonga aho, Give me three FROM those that have recently arrived.
Notsindroniny támin' ny sábatra izy, He was pierced by them WITH the sword.

221.—Compound Prepositions. The prepositional prefixes *a-*, *an-*, *am-*, and *i-*, may be added to nouns, thus forming a class of compound prepositions. The following are among the more commonly used:—

- (*a-*) *Afara*, behind (provincial).
Afovóana (*fò* and *vóa* ?), in the midst of.
Alóha (*lóha*), before.
Aoriana (sometimes *ariana*), behind.
Amórona (*mórona*), on the brink of.
Atsimo, south of.
Atsinanana (*tsinana* ?), east of.
Avàratra (*vàratra* ?), north of.
Avivitra (*ambivitra*), on the point of.
- (*an-*) *Anatréhana* (*àtrika*), in the presence of.
An-átỳ (*átỳ*), inside of, within, among.
An-dáfỳ (*láfỳ*), on the other side of.
An-dány (*lány*) do.
An-dóha (*lóha*), on, or at, the head of.
Andrèfana, west of.
An-élanélana (*élanélana*), between.
An-ila (*ila*), at the side of.
An-kóatra (*hóatra*), beyond.
An-kavia (*havía*), on the left of.
An-kavánana (*havánana*), on the right hand of.
An-kíla (*híla*), on the side of.
An-ténaténa (*tena*), in the body of.
An-tàmpona (*tàmpona*) on the head of.
- (*am-*) *Ambány* (*vány* ?), beneath.
Ambónỳ (*vónỳ* ?), above (in *Mota*, *avune*).
Ambódỳ (*vódỳ*), at the bottom of.
Am-povóany (*fó*, and *vóa* ?), in the middle of.
Am-bádika (*vádika*), on the other side of.
Am-pita (*ita*), on the other side of a river, etc.
Am- is often used with verbal nouns in the sense of “whilst” or “as” with a participle; e.g. *am-piasana*, whilst working or at work; *am-pitsanganana*, as he stands; *am-panavovana*, whilst engaged in the act of doing something.

- (i-) *Ifótony* (*fótotra*), on the tree.
Ilàlana, by the road (*mivérina ildlana*, of a soldier, to desert).
Imàso (*màso*), in the eyes (sight) of.
Itàny, out of doors.
Ivéla (*véla* ?), outside of.
Ivôho (*vôho*), at the back of, behind.

Some of the above, as *aloha*, *aoriana*, *avàratra*, *andafy*, *am-pita*, may be used as adverbs without any suffix or noun following them; e.g. *Apetraho eo aloha izy*; *Nanaraka teo aoriana izy*.

CHAPTER XIII.—THE CONJUNCTIONS.

222.—The conjunctions are the following:—

- (1) COPULATIVE: *Ary*, *sy*, *àmana*, *àmin'*, and.
Sàdy, *kôa*, also.
Sàdy—no, both—and.
Dia, even, then.
Mba àmy (*mbàmy*), together with.
Ambàny (or: *mbàny*), and, including.

Ary may be used even at the beginning of a statement; e.g. *Ary izao no lazaiko aminao*, And this is what I say to you. The Malagasy do not like to begin a sentence without a conjunction, and use conjunctions in many places where we should prefer to omit them. In combining a series of nouns *ary* usually stands before the last; thus: *sy.... sy.... ary*. *Aman'* couples nouns that naturally fall into pairs; e.g. *ray aman-dreny*, father and mother; *màsoàndro amam-bôlana*, sun and moon; *vola aman-karèna*, money and wealth. *Amin'* is occasionally found in the same sense; e.g. *vola amin-karena*, for the last phrase (Kab. p. 54), and *ny navelan' dRalambo amin' Andrianjaka*, etc., descendants of Ralambo and Andrianjaka. *Sady* adds a supplementary adjective or verb, or even an additional statement. As a correlative of *no* it means "both"; e.g. *sady hëndry no manan-karèna*, both wise and rich. *Mbamby* (connected with *omba*, and formerly spelled *mba amy*) means "together with," e.g. *ny andriana mbamin' ny manamboninahitra*, The Queen together with the military officers. *Mbany* (*ambany* ?) means "including"; thus: *Firy moa ny zanany? Telo mbanin' ilay kely*, How many children has she? Three including the little one. *Venty mbam-batsy*, Eight pence including his food. For the various uses of *dia* compare (9).

- (2) DISJUNCTIVE: *Na*, or.
Na—na. whether—or (Used in indirect speech;
e.g. *Anontanio izy na handeha, na tsia*).
Sa, fa, or?

Sa and *fa* are used in asking alternative questions, thus: *Handèha va ialàhy, sa (fa) tsia?* Will you go, or not? Comp. Rom. viii. 35 for *sa* used with a series of nouns not strictly alternatives.

(3) ADVERSATIVE: *Fa*, but.*Néfa*, and*rêfa*, kan*éfa*, yet.*Kànjo*, however, but.*Kàndeha*, but yet (almost obsolete).*Sàngy*, s*àngy*, but (by chance).

Kànjo implies that the reverse of what was expected happened. *Sàngy* sometimes means *but*, as: *Sàiky nahéry aho, sàngy nidlaka*, I was all but victorious, but I slipped.

(4) CONDITIONAL: *Ràha*, n*òny* (with present or future), if.*Nòny tsy*, had it not been that.*Raha tsy* (see below).

Raha and *raha tsy*, are used in strong protestations, etc., in the following manner: *Màrina raha hanao izany aho*, Assuredly I will not do that; *Màrina raha tsy hataoko maty ialahy*, I swear I will kill you; *Ireo no nanao ry very ny ainy raha tsy izaho, hono, no hanjaka hanana itony tany itony*, They hazarded their lives in order that I should assuredly become Sovereign of this land. Compare the Hebrew and Malagasy in Job. i. 11 for an interesting illustration of similarity of idiom.

(5) CAUSAL: *Fa*, for (reason).*Na dia—aza*, although (concession).*Satria*, because (cause).*Sàngy*, seeing that, since, presuming on the fact that.(6) DECLARATIVE: *Fa*, no, that.

Fa is commonly used in introducing noun sentences after verbs of declaring, believing, hoping, etc. Thus: *Milàza aminaréo aho*, or *lazàiko aminaréo, fa tsy ho sàhy hando izàny izy*, I tell you that he will not dare to do that.

No in the sense of "that" is met with in such sentences as the following: *Ary inona no raharahanao, no miakanjo hafahafa toy izao hianao?* And what is your business that you are thus strangely dressed? *Fa ahoana no ataony, no tsy ivodhany?* But what are they doing, that they come not forth?

A peculiar use of *no ho* should be noted; e.g. *Izy no nanotrika, no ho foy izahay, izy indray no nitaiza sy namelona anay, no ho lehibe izahay*, It was he who sat on the eggs, so that we were hatched; and when we were hatched, it was he too who nursed and nourished us, so that we grew to maturity (Kab. p. 24).

(7) INFERENTIAL: *Dia*, then, therefore.*Ary*, then.

Ary when it means *then* is not placed at the beginning of a sentence; thus: *Andéha ary isika*, Let us then go; *Iza ary no hiráhina?* Who then shall be sent?

(8) FINAL (result or consequence):

Ka, *koa*, and so, so as.*Dia*, then.*Sao*, and*róa*, and*róa*, lest.

Ka is at times used in an adversative sense, meaning "and yet," thus: *Malàza ho làhy, ka tsy mândry an-éfitra*, Having the reputation of a (brave) man, and yet not lying (i.e. afraid to lie) in the desert.

- (9) TEMPORAL: *Raha, rehêfa, fony, nony*, when.
Dieny, whilst.
Raha mbola, whilst still, etc.

Fony may be abbreviated from *fahiny*; but if so, its origin has been forgotten, as we hear *fony fahiny*. *Raha fony* is also occasionally used. *Fony* relates to the past, as: *Fony tsy mbola ary ny tany*, when the earth was not yet created. *Nony* usually implies a succession of events. *Dieny* is used of something passing away, some opportunity to be seized, etc.

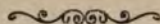
The Malagasy often join conjunctions. Thus:—

<i>Ary dia</i>	<i>Ka nêfa</i>	<i>Nêfa kôa</i>
<i>Ka dia</i>	<i>Fa nêfa</i>	<i>Nêfa kôsa</i>
<i>Raha dia</i>	<i>Kôa nêfa</i>	<i>Fa satria</i>
<i>Na dia</i>	<i>K' andrào</i>	<i>Fa sàingy</i>

It will be seen from the above lists that one word has to do service for several different conjunctions. Thus:—

Fa, for, gives a reason; *fa*, but, makes an exception, *fa*, that, introduces a declaration, etc.

Dia (lit. a step) marks an advance in the discourse, a step forward, then; but it has many other uses. It may introduce the predicate (§ 228), or point out a noun in apposition (§ 233), or give slight emphasis to some word in a sentence (*no dia izy indray no ho sahy*, etc., that such as *he* should dare, etc.). It serves also to introduce the apodosis in a conditional sentence. It is occasionally used in supplications (*Aza dia mifandàhatra amin' ny mpanòmponao amin' ny fitsaràna*, Sal. exliiii. 2), and is then named "*dia mitaraina*," the "*dia* of supplication."



CHAPTER XIV.—THE INTERJECTIONS.

223.—The principal interjections are the following:—

EXPRESSIVE OF SURPRISE:		<i>Edrày, endré, adré, odrè hày, hànky, hé, làhy, inona, akay, akaitò, akaity</i> (see Dictionary on these).
„	DENIAL:	<i>Isy, èisy, aoè, sanatria</i> (forbid that).
„	DESIRE:	<i>Anie, any, ènga ka, èndre, ànga, aza</i> (e.g. in the sentence: <i>Zanako aza ireny</i> , Oh that they were my children!).
„	EXCLAMATION OR CALLING:	<i>E, o, ry, réy, aray, rày, inay, injày, hono,</i> or <i>hony</i> .
„	SORROW:	<i>Indrisy.</i>
„	REGRET:	<i>Inday, anie, injay.</i>
„	EXULTATION AT CALAMITY:	<i>Sakôa izày</i> (serves him right!).

224.—A series of demonstrative interjections are formed by the insertion of *n* or *nd* after the initial *i* in pronouns like *ity* and *izao*, etc. The following table has been drawn up by Mr. Standing:—

TABLE OF DEMONSTRATIVE INTERJECTIONS.

SINGULAR.		PLURAL.			
PRONOUNS.	INTERJECTIONS.	PRONOUNS.	INTERJECTIONS.	PRONOUNS.	INTERJECTIONS.
ity	inty	irety		izaty	
ito	—	ireto	indreto	izato	injato
io	indro	ireo	indreo	izao	injao
itsy	—	iretsy	indretsy	izatsy	injatsy
iny	—	ireny	indreny	izany	injany
iroa	indroa	ireroa		izaroa	
iry	indry	irery		izary	
				izay	injay



PART SECOND.

SYNTAX.

CHAPTER XV.—THE FORMATION OF SENTENCES.

225.—Having now taken a complete view of the various word forms, we proceed to examine how words are combined so as to form phrases and sentences. At the outset we must bear in mind one grand distinction between the Malagasy language and our own, viz. the absence of any word answering exactly to our verb “to be.” The Malagasy cannot therefore express the logical copula as we do, and this affects the whole system of sentence making.

226.—From this absence of a verb “to be” even our definition of a sentence requires to be modified, as hundreds of Malagasy sentences contain no verb at all, and almost any part of speech may be used as a predicate; e.g. a nouns, as: *Trano fangonana io*, That is a church; an adjective, as: *Mamy ny aina*, Life is sweet; a pronoun, as: *Izy va ity*, Is this it? an adverb, as: *Teto va ny rahalahiko*, Was my brother here?

227.—The nearest approach to our verb “to be” as a verb of existence is the word *misy*, which means, There is, or, There are. For its use see §§ 246 and § 338. There is also a root *ary* (existing), the uses of which are given in § 314.

228.—In examining the manner in which the predicate is indicated we shall see that although much liberty is allowed as to the order in which words are arranged in a sentence, there are several general rules to be observed:—

(1) The usual place for a predicate in a simple sentence is at the beginning. Thus: *Mena ny vary*, The rice is red (i.e. ripe and ready to cut); *Handéha izy*, He will go; *Nangalàrany va ny volanao*, Did he steal any of your money? *Zanakáo va iny*, Is that your child? Notice particularly the absence of the article in the last example, and compare § 230, c.

(2) The predicate may, however, follow the subject:—

(a) Simply, with nothing but the sense and voice to indicate it. Thus: *Izay isy maháy sobiky maháy fátam-báry*, They who cannot make large baskets can make small rice measures; *Ny an' ny Manjaka lolohavina*, What belongs to the Sovereign is carried on the head; *Ny dnatra vahiny*,

Counsel is like a visitor; *Ny vady fanáraka*, The husband is to be followed; *Ny maràry andriana*, Invalids are (like) nobles; *Izaho tsy fangàraka*, I am not a wasp.

Usually when a personal pronoun stands before its predicate, as in this last example, it is intended to have some special emphasis; and the common mode of speech would be, *Tsy fangaraka aho*. There are however certain idioms that require the pronoun to be placed first, where no special emphasis seems to be implied. Thus: *Fony hianao mbola kely*, When you were still young; *Indro aho hando*, Here I am, about to do it; *Aoka aho hando*, Allow me to do it.

(b) The predicate is often preceded by *dia* to point it out more clearly. Thus: *Izay mahay manana dia manana indroa*, They who are able to have have twice over. This is an extremely common usage, and the Bible affords thousands of examples; e.g. *Ny fampianaran' ny hendry dia loharanon' aina*, The teaching of the wise is a fountain of life (Prov. xiii. 14); *Ny mpanota dia enjehin' ny loza*, Sinners are pursued by evil (Prov. xiii. 21).

(c) When it is necessary to emphasise a subject so as to shew that the predicate applies preeminently or exclusively to it, the particle *no* is used. Thus: *Izahay no nampanjaka an' Andrianampoinimerina*, It was we who made Andrianampoinimerina king. For full illustrations of the use of this particle of discrimination see § 236.

CHAPTER XVI.

THE ARTICLE.

229.—The definite article is *ny*, which possesses the defining and specifying power of the English article *the*.

Nisy nipika tamin' ny tany va ny rany? Did any of *the* blood fall upon *the* ground?

230.—The following special uses of *ny* deserve attention:—

(a) It is largely employed, like the Greek article, to turn other parts of speech into nouns.

Adjectives: *Mámin' ny hendry izany ténindo izany*, Those words of yours are pleasant to the wise.

Verbs: *Ny atao no miverina*, The deed comes back upon one (in retribution); *Tsy tohan' ilay kamo ny hiràhin-kiàsa*, That lazy fellow cannot bear being sent to work (lit. the being sent to work).

Adverbs: *Aza manao zatovon' ny any, ary zàzalàhin' ny aly*, Dont be given to double dealing.

Prepositional phrases: *Ny am-pon' ny siny mangatsiaka*, What is in (*lit.* in the heart of) the water jar is cold.

Pronouns: *Ny anao*, what is yours; so too *ny antsika*, *ny anay*, *ny anareo*, etc.

A phrase: *Rangahy amoron' ny sinibe: ho fatin' ny "Aza fady,"* The old man sitting at the side of the water jar: he will be killed by the "Excuse me" (i.e. the apologies of the people asking for water).

With adjectives and verbs we must distinguish two separate uses of this idiom:

(1) It may possess a concrete meaning; e.g. *ny héndry*, the wise; *ny mangàlatra*, the thieves.

(2) It may have an abstract meaning; e.g. *Tsy ho laitra ny noana*, Hunger will be insupportable; *Ny mangàlatra mahafaty*, Stealing leads to death.

With *ho* prefixed to the adjective it has the meaning of "to be;" e.g. *Tiako hiany ny ho hendry*, I am quite willing to be wise.

(b) It is used when the whole of a class is referred to (i.e. as a generic article).

Thus: *Ny vórona sy ny biby*, birds and beasts; *Mahita volana alohan' ny biby*, to catch a sight of the moon before the animals (in the fields); *Manarain' tsy lasan-davitra, toy ny akoho*, To start early and yet go no distance, as fowls do. *Ny Malagásy, ny Taladtra, ny Vazàha*, Malagasy, Arabs, and Europeans (i.e. as nations). *Hávan' Andriana ny Andriamàsinavalona*, The tribe of Andriamasinavalona are relatives of the Sovereign. In this sense the article *ny* (and not the usual personal *i*, see § 201) is used with proper nouns.

Hence *ny* is used after *táhaka*, *tóa*, *hòatra*, *tòraka*, etc., in general comparisons.

Toy ny voalàvo sy ny totózy, Like rats and mice (or, the rats and the mice).

Exceptions to the above rule are rare in ordinary usage; but in the Proverbs the word *toa*, in the sense of *like*, is often followed by an indefinite noun; e.g. *Adaladala, toa Betsileo*, Stupid, like a Betsileo; *Misa roa, toa manavy*, Taking two shares (maintaining a two-fold character) like a bat.

(c) It is generally used when a noun is made definite by a suffix pronoun.

Ny tòmpony, his master (or, the master of him); *Tranonao*, your house; *Ny ray aman-dreniny*, his father and mother.

For exceptions see § 233. In some phrases when the nouns apply to persons the article is omitted; e.g. *hoy rainy*; *tonga reniny*; *Hoy Andriamanitrao*.

(d) Also with abstract nouns (compare *la vertu* in French, and *he hagape* in Greek).

Ny mârîna, Truth.

Ny rârin'y, Justice.

Ny tódiny, Retribution.

(e) With the words *anankiráy*, *sásany*, *máro*, and *rehétra*, the article is often used in Malagasy, when in English it can be dispensed with.

Ny léhiláhy anankiráy, A certain man.

Ny ólona sásany, Some people.

Ny ólona rehétra, All (the) people.

Ny ólona máro, Many people.

231.—*Ilay* (sometimes written *lay*, *ilehy*, *lehy*), is also used as an article, but it has a stronger demonstrative force than *ny**. That it is right to consider *ilay* an article, and not to class it with demonstrative pronouns, is seen from the fact that it cannot stand for a noun, as *ity* or *io* can; and also that it is not repeated after its noun, as ordinary Malagasy demonstratives are. Thus we may say: *Omeo ahy io*; but we cannot say: *Omeo ahy ilay*, but must add the noun, as *Omeo ahy ilay vola*.

Ilay, unlike the demonstratives *io*, *ity*, *itsy*, etc., is used of what is not present or visible, but believed to be known to the person addressed. It is strictly used only of single objects or events; but may occasionally be found applied to a group viewed as a unit; e.g. *Nankaíza ilay roa lahy niáraka tamin'ao omáhy*, Where are those two men who were with you yesterday? *Indreto ilay olona*, etc., See those people, etc.; *ilay fito* is used of a week of continuous rain usually expected during the rainy season.

When *ilay* is used to denote an object or an event which requires several words to describe it, *iny* is often used to conclude the phrase; e.g. *tamin' ilay naudehánan' ny ankizivávy hantsáka iny*.

Ilay is also particularly useful in cases of "renewed mention;" see Gen. viii. 8, 9: *Namákaka voromailála anankiráy izy fa tsy hitan' ilay voromailála*, etc., He sent forth a dove but the dove found, etc.

232.—*Ra* and *ry* seem at times to have the same force as the article; *tonga razázaláhy*, the lad is come; *nandéha raléhiláhy*, the man went; *indry ny fonenan-dry tompoko*, there is the house of my master (= *ny tompoko*). *Ry* when used with a proper noun is said by some to refer not only to the person named, but to him together with his household, companions, etc. Thus: *Tonga ry Rainibe*, is said to mean Rainibe and his companions (or followers) have come; thus *ry* was chosen in Job. xxxii. 4 by our native helpers to make the phrase agree with the following *ireo*.

THE OMISSION OF THE ARTICLE.

233.—The article is commonly omitted:—

(a) Before nouns in apposition.

Heróda mpanjaka, Herod the king. *Ranavalomanjaka*, Tompon' ny tany, Ranavalomanjaka, Sovereign of the land. *Rainilaia-rivony*, Prime Minister; *Antanananarivo*, renivohitr' i Madagas-car, Antananarivo, the capital of Madagascar; *Radama Rainy* and *Radama Zanany*, for Radama I. and Radama II.; *Rainiketaka Andriambaventy*, Rainiketaka the judge.

* Compare, for example, the different meanings of the following phrases: *Ento ary ilay vola*; *Ento ary ny vola*; *Ento ary izay vola*.

If the article with a noun in apposition is to be retained, *dia* is generally placed before the noun to point out this relation; e.g. *Izany no isaorantsika an' Andriamanitra, dia ny Ray* (Jas. iii. 9).

(b) **With nouns in the vocative***

*Ràinay Izây any an-dànitra, Our Father who art in heaven;
Tompokolahy ô, O Sir.*

(c) **Before predicates.***

Trànonáo io, That is your house.

(d) When two nouns are closely combined and form as it were a single group ("combined enumeration"), one article seems sufficient; see Mat. v. 5: *Sambatra ny noana sy mangetaheta ny rariny*. It is doubtful, however, whether natives generally would recognise the correctness of this rule; but to repeat the article in such phrases would certainly suggest two distinct classes of persons. In Mar. xvi. 16 we had in the Old Bible "*Izay mino sy ny atao batisa*," which implied that believers and the baptized were two distinct classes. The omission of the article has now made the meaning clear. *Aman* is often used to connect nouns in pairs under the power of a single *ny*; e.g. *ny vola aman-karena*, money and riches; *ny masoandro aman-bolana*, the sun and moon. If we wish to distinguish, we say, *ny masoandro sy ny volana ary ny kintana*.

(e) **With the classes of accusatives noticed in §§ 266-272.**

(f) **After *no* (see 235, iii).**

G.—WAYS OF SUPPLYING THE INDEFINITE ARTICLE.

234.—As no indefinite article exists, its sense is given:—

(a) **Simply by the omission of *ny*.** This, however, is not allowable with the nominative (see § 244).

Nahita ômby aho, I saw an ox.

Zàvatr' ôlona, Somebody's things.

(b) **By the use of *anankiràny* and *sàsany*, in the semi-definite sense of *some, certain* (§ 230, e).**

(c) **By using the relative pronoun *izây* in an indefinite sense.**

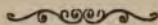
Iza no hatòky izây adùla, Who would trust a fool, one who is a fool? (§ 246, 2.)

(d) **By using the verb *misy* (§ 246, 1.)**

Misy fotsy ato, There is something white hereabout.

Nisy ôlona numàngy azy, A person visited him (or, some persons).

Misia mankaty ny ankizilahy, Let a servant (or, one, or, some, of the servants) come here.



* In the examples given under b and c it will be noted that the article usually required according to § 230, c is omitted. A predicate introduced by *dia* (228, 2, b) may take the article, or *ilay* may be used; e.g. *izy ilay notazato, he is the one of whom I spoke*.

CHAPTER XVII.—THE EMPHATIC OR DISCRIMINATIVE PARTICLE.

235.—The correct or incorrect use of the particle “no” is no unfair criterion of the skill a European has attained in speaking Malagasy.

To avoid one of the most frequent causes of error, then, let it be clearly understood that “no” must on no account be considered a simple substitute for our logical copula “is.” It serves to make an emphatic assertion, and at the same time implies the exclusion or discrimination of some object or objects to which the predicate used in that assertion does not apply; often this discriminated object is stated in the following clause, as in the proverb: *Ny kitôza no tsàra mihàntona; fa ny ténny tsy tsàra mihàntona.* It is *kitôza* (dried meat) that is good (when) hung; but words are not good (when) hung; i.e. they are better spoken. The Proverbs afford many similar illustrations (2146, 2277, 2507, 2533).

“No” may have been originally an article:—

(i.) Its form is nearly identical with that of the article “ny,” and we have seen how frequently *i* and *o* are interchanged (§ 58).

(ii.) In some idiomatic phrases it seems to have simply the force of an article or a relative pronoun; e.g. *Hoy no navàlîny azy=hoy ny*, etc.; *Misy be no mpandao=misy be ny*, or *izay, mando*.

(iii.) It also renders the use of the article superfluous; thus; *Iza no tsàra*, which are the good ones (not: *Iza no ny tsàra* ?).

236.—The various uses of “no” as a discriminative particle may be classified as follows:—

It may be used to emphasise or discriminate (1) a subject; (2) a clause indicating time, place, cause, etc.; (3) a statement.

i.—A SUBJECT.

(a) In assertive sentences.

Fa izy no natàony hitòndra ny tàny, For it was he whom he appointed to govern the land.

Fôsitra no tsy hambolém-bôavàhy! Is it because of *fôsitra* that *vôavàhy* should not be planted!

(b) In interrogative sentences.*

Amin' inina no tsaràanao maharàry? In what part is it that you are conscious of pain?

No may be used twice in an interrogative sentence; e.g. *Nahôana no hianao irery hiany no mipêtraka* (Ex. xviii. 14); here the first *no* is that required by *nahoana*, and the second emphasises the pronoun *hianao*.

(c) In imperative sentences.

Ny fôtsy hiàny no ario, The white only are the ones of which one would say, Throw them away, or that should be thrown away.

* When the answer to an interrogative sentence would be a subject, *no* should be used; when *no* is not used, the answer would be a predicate. Thus: *Iza no izy?* means, Which is it? The answer would be, This is it; but *Iza izy? Iza moa izy?* Who is he? the answer to which would be, He is the pastor, my brother, a soldier, etc. etc. *Iza moa hianao? Rabe oho*. Compare too the different sense of *aiza no* and *aizy ny*; *manao ahoana no* and *manao ahoana ny*; see too § 217.

(d) In hortative sentences.

Fa ny asa no aoka hovanjén' ny olona, For agriculture is that about which we suggest that it should be attended to by the people.

(e) In prohibitive sentences.

Ny manta hidny no aza hânina, It is only of the unripe ones one would say, Eat them not; or, It is only the unripe ones that should not be eaten.

N.B.—Such sentences as *c, d, e*, are often used where in English we should say "*is to be*," "*should be*," etc.

ii.—A CLAUSE INDICATING TIME, PLACE, CAUSE, etc.

10 *Adalo*, 1848, *no vita ny vohitra*, It was on the 10th of Adalo, 1848, that the enclosure was finished; *Aiza no monina izy*, Where is it that he dwells?

This is a common usage where some adverbial phrase requires special emphasis. It will be noted that the phrase is at it were removed from its natural place, and that a complete sentence (*vita ny vohitra*, or *monina izy*) stands after the *no*.

Other examples of this usage are the following:—

Efa hérinandro, hōno, no nilàsy teo izy, For a week, it is said, they encamped there; *Tao Ambatondrakōrika no nonina izy*, It was at Ambatondrakōrika he dwelt; *Oviana no tonga teto hianao?* When did you arrive here?

In some sentences of this type the nominative may be placed before the *no* without giving it the emphasis it would have in an ordinary sentence; e.g. *Teo am-pitazànana izy no nitoetra*, There on his watch-tower did he abide; *Fa any Ambohimanga Andrianjaka no nitōetra*, For it was at Ambohimanga that Andrianjaka lived; *Fa amin' ny vahoaka kosa izy no mihàhaka ka mipétraka*; For it is among the common people that they (certain idols) are scattered and dwell.

iii.—A STATEMENT FOR WHICH A REASON IS TO BE GIVEN.

Ny hândrina no tsy naniry vōlo, ny hēnatra, Shame is the reason why the forehead is not covered with hair; *Fa izaho no toa mileny matetika . . . Imerina ary tahaka ny ava-voly*, For the reason I seem to speak often is this: Imerina is like the weeding of a field. *Izaho no tsy tonga: nisy raharahan' Andriana nalehako*, The reason I did not come was that there was some government business on which I had to go.

Ho is often added in such cases. Thus:—

Ny akōho no ho léhibé, ny vōlony, The feathers of the fowls make them appear great; *Ny rano no mandriana, ny vato*, The cause of the waterfall is the rocks; *Ny Andriana no ho manjaka, ny vahoaka*, The people are the cause of the Sovereign's reigning; *Ny raharàha no ho làvoràry, ny tēny ifanatrēhana*, The business will be successful, mutual consultation (will render it so).

Compare too Proverbs 2119, 2154, 2193, 2304, 2481, 2484, 2508.

iv.—WITH THE OMISSION OF *Nahoana*.

A strange idiomatic use of *no* has been noted (A.A. i. 125) in which it has the force of *nahoana no* (how is it that): *No mpanefy ka matahotra afo* (Prov. 2116), How is it that one who is a smith is afraid of fire? See too Prov. 2115, 2117.

237.—The use of *no* enables us to emphasise any member of a sentence; thus we may say: *Izaho no nipetraka teo anilany omaly*, It was I who sat by his side yesterday; or: *Teo anilany aho no nipetraka* (or: *no nipe-trahako*) *omaly*, It was by his side that I sat yesterday; or: *Omaly aho no nipetraka* (or: *no nipe-trahako*) *teo anilany*, It was yesterday that I sat by his side.



CHAPTER XVIII.—THE NOUN.

238.—The noun in Malagasy undergoes no change to indicate either gender or number.

239.—GENDER is shown, when necessary, by the addition of *lahy* (male) or *vavy* (female); e.g. *ombelahy*, a bull; *ombivavy*, a cow; *akoholahy*, a cock, *akohovavy*, a hen; *Vazahalahy*, a European gentleman, *Vazahavavy*, a European lady.

240.—Some words imply gender; as *Rangahy* or *Ingahy*, *Andriamatoa*, used in addressing men; *Ramatoa*, *Rafotsy*, *Rafotsibe*, in addressing women. There are also special pronouns used in addressing men or women; e.g. *ialahy*, *ise*, *ilehity*, *ilehiroa*, *ilehiretsy*, etc., for men; *itena*, *ndriako*, *ndry*, *retsy*, *retsiana*, for women.

241.—NUMBER can only be shown in ways such as the following:—

(1) By using *rehetra*, *sasany*, *maro*, *vitsy*, or the numerals.

(2) By using plural demonstratives, *ireto*, *iretsy*, *ireny*, etc.

When a demonstrative is required only to indicate singular or plural it is used but once; e.g. *ireo lehilahy*, *ireto vahiny*, *ity lehilahy*. The French sometimes use the shortened form *'reo* in this sense. In the Revised Bible *ireo* has been at times employed thus to indicate a plural: and there seems some likelihood of this usage becoming common; and in this direction lies the prospect of the Malagasy language being able to provide itself with a plural.

(3) Reciprocal verbs usually imply a plural; e.g. *zaza nifanarakaraka*, children born one after another (i.e. without any brother or sister coming between).

(4) Reduplication sometimes implies a plural; e.g. *taona mitsingerinagerina*, the years coming round one after another.

(5) *Avy* (each) may in some combinations imply a plural; e.g. *Iza no anarany?* What is his name? but: *Iza avy no anarany?* What are their names?

(6) The adverb *eny* may involve the idea of plurality; e.g. *ny kintana eny amin' ny lanitra*, the stars scattered about over the sky (§ 207).

(7) The article *ny*, from its generic use (§ 230, *b*) may serve to indicate a plural; e.g. *ny Vazaha*, Europeans, *ny omby*, cattle, etc. This, however, is but an uncertain indication, unless the general character of the assertion made shows that the whole class is referred to.

242.—CASE. There are no inflections in the Malagasy language, and the relations of nouns to other words must be shown either by (1) position (§ 251); or by construction (§ 260, etc.); or by the use of particles like *an'* or *any*; or at times by the omission of the article (§ 233, *b*).

THE NOUN AS SUBJECT.

243.—The word subject is used here as opposed to predicate; e.g. *rava ny trano*, the house is destroyed; here "house" is the subject, or nominative, of the sentence, though it is at the same time the object destroyed.

244.—The nominative of a sentence is usually definite, and often the presence or absence of the article is enough to show which word is the subject and which the predicate; e.g. *Mpandrafitra ny zanakao*, Your son is a carpenter; but *Zanakao ny mpandrafitra*, The carpenter is your son (comp. § 233, *c*).

245.—When we wish in Malagasy to make the nominative of a sentence indefinite, we must not follow the English method and simply omit the article. Thus, while in English we can say with propriety: "People are seeking for you;" we cannot copy this in Malagasy and say: "*Olona mitady anao*;" nor can we say: "*nalaiko lamba*," for "I took a lamba." In extremely rare cases a noun without the article is made the nominative of a sentence; e.g. *zanak' omby tsy ampianarin-domano*, calves do not need to be taught to swim. It would not be wise, however, to follow such examples in ordinary composition, as they are only found in rare idiomatic phrases. The general rule should be firmly fixed in the mind, as it affects the whole system of sentence making; and it seems so natural to us, accustomed as we are to the simple omission of the article in such cases, to follow our own method, though in doing so, we are setting at defiance the well established usage of the Malagasy language.

246.—An *indefinite subject* may be indicated in the following ways:—

(1) By the use of *misy*. This is the commonest way of rendering the nominative of a sentence indefinite. The two sentences given in an erroneous form above may both be made idiomatic and intelligible Malagasy by the addition of *misy*; thus: *Misy olona mitady anao*, Some one is seeking you; *Nisy lamba nalaiko*, I took a lamba; *lit.* There was a lamba taken by me.

(2) Often a certain vagueness is given to the nominative of the sentence by using *izay* instead of *ny* (compare § 234, *c*); thus: *Halaiko izay hitako*, I will take any I may see, or whatever I see; *Izay azonao dia ento ety amiko*, Any you may get, or whatever you may get, bring to me.

(3) With the particle *no*, strange to say, a noun without the article may be used as the nominative (§ 236, *a*); the emphasis implied in the *no* being enough in such a case to allow the article to be dispensed with; thus: *Ohabolana kely no hataoko* (*Kab.* p. 16), A little parable is what I will use; *Rahona no vovsiky ny tongony*, Clouds (not real dust) are the dust of his feet (*Nah.* i. 3).

247.—A subject may be introduced abruptly at the beginning of a sentence, where we should say “as to,” or “in reference to.” This is what is called by Grammarians “the anticipative,” or “pendent” nominative. It is as if it were suspended before the hearer in this simple form to arouse attention and prepare the mind for some assertion about it. Thus we have: *Bibilava vonono: tsy manan-tanana hamaly izy, fa Andriamanitra no andrasana*, A snake that has been killed: it has no hands to avenge itself, but it waits for God; *Fotsim-bary anatin' ny vilany: tapany ka mody erany*, White rice within the pot: it is but half a potful, but it soon fills the whole pot; *Sarohitra amoron-dalana: tsy nariako, fa narian-dreniny*, A lark by the road-side: I did not cast it away, but its mother did.

Occasionally *raha* or *raha ny amin'* is used to introduce a subject in this manner, *Raha izaho kosa, dia Andriamanitra hiany no inoako*, As for me, in God only do I believe.

THE NOUN IN APPPOSITION.

248.—The common omission of the article before nouns in apposition has already been noticed (§ 233). We can say Alexander the Great, but the Malagasy would say *Aleksandera Lehibe*; and instead of Paul the Apostle, they say *Paoly Apostoly*; so too Jesus Christ, the Son of God, becomes *Jesosy Kristy, Zanak' Andriamanitra*.

249.—When an apposition is used with a proper noun it is usually placed after it; e.g. in the phrase given above we do not say: *ny Apostoly Paoly*, but *Paoly Apostoly*. Compare the illustrations already given § 233, *a*.

There is a tendency, however, to follow the English order in many introduced phrases; e.g. *Hitory teny ny havantsika Rainibe*, Our friend Rainibe will preach; and letters conclude with: *Hoy ny sakaizanao Ranona*. So too we have *ny tendrombohitra Sinay, ny renirano Jordana*, etc.

250.—Among appositions we may reckon such phrases as the following:

(1) *Trano fianonana*, a meeting-house; *andro fitsarana*, day of judgment.

(2) *Trano vato*, a stone house; *toko vy*, an iron trivet; *akanyjo ba*, a knitted woollen jacket; *sotro vola*, a silver spoon.

THE NOUN AS OBJECT.

251.—The object of an active transitive verb should follow it immediately, and in a simple sentence the order would be: verb—object—nominative; e.g. *Nahandro ny vrombe ny ankizilahy*, The servant cooked

the goose. To neglect this order and separate the object from its verb (*Nahandro ny ankizilahy ny vòrombè*) would make the goose the cook and the servant the thing cooked.

252.—Occasionally an adverb or an accusative of the class referred to in § 257, *c, d* may stand before the object; e.g. *namaly sarotra azy aho*, I answered him roughly; *nanoso-menaka ny zaza reniny*, The child's mother anointed it with fat.

253.—In opposition to the usual order the natives will often put the pronoun belonging to an active imperative immediately after the verb; e.g. *mihainoa Hianao ny tenin' ny mpanomponao*, Do Thou listen to the words of thy servant.

254.—Proper nouns and occasionally pronouns take *an'* as the sign of the objective case; e.g. *nikapoka an' dRanona aho*, I beat So-and-so; *Ity no hazo nikapohako an' dRanona*, This is the stick with which I beat So-and-so; *Nanome vola an' ireo olona ireo izy*, He gave money to those people; *Na nomenao an' iza na nomenao an' iza*, to whomsoever you gave it. With proper nouns *an'* must always be used to indicate the objective case; but with pronouns its use is by no means common, at least in writing.

255.—Verbal nouns have the same government as the verbs from which they are derived; e.g. *tia an' dRabe aho, ny fitiavako an' dRabe*; *tia olona izy, ny fitiavany olona*; *niteny taminy aho, ny fitenenako taminy*.

256.—Many root nouns take a noun immediately after them as their object; e.g. *zara-tany*, a division or share of land; *voli-vary*, rice-planting; *sasa-lamba*, clothes-washing; *adi-varotra*, bargaining (*lit.* fight about trade, or dealing); *hala-boatàvo*, theft of a gourd. Used in this manner these roots resemble our English verbal nouns in *ing*, washing, planting, etc.; and in a simple active sentence the second noun would be in the objective case; e.g. *mizara tany aho (zara-tany)*.

257.—A large number of verbs have the power of subordinating to themselves for the completion of their meaning two nouns or pronouns without the aid of a preposition.

(a) Every causative derived from a transitive verb has this power; one noun representing the object and the other the agent who is caused to perform the act denoted by the verb. Thus we have: *Mitòry teny aho*, *Mampitòry teny ahy ny mpitàndrina*; *Miànatra gramàra izahay*, *Mampianatra anay gramàra ny Vazàha*. The natural place of the agent is after the causative verb, as in the last example; but when a noun is already closely associated with a verb, so as to form a virtual compound, as in *mitòry teny*, the agent follows the object.

In many sentences, however, one object is suppressed; e.g. *mampamangy azy aho*, I cause (you, or some one else) to visit him, i.e. I send him my regards; *Tsy nety nampisambotra azy aho*, I would not lend him (money or something else understood); so too with such phrases as: *mampamboly mangahazo*, *mampandrafitra trano*, *mampiambina ny vavahady*, *mampianatra gramàra*; in all of which the agent of the simple verb, which would be in the accusative after the causative form, is not expressed.

The causative of an intransitive verb has of course but one object; e.g. *mandeha izy, mampandeha azy aho; mandihy razazavavy, mampanidihy an' drazazavavy aho.*

(b) There are also some verbs, like *manisy, manome, manolotra, maneho*, etc., which often subordinate to themselves two nouns, one of the object, and the other of the person; e.g. *manisy soa azy*, to do good to him; *manisy ratsy azy ireny*, they do harm to him; *maneho azy zavatra*, to show him something; *manome vola anao aho*, I give you some money; *manolo-tsaina azy aho*, I give him counsel; *nanala lamba azy ny jiolahy*, the robber stripped him of his clothes.

Some verbs vary in their construction, and occasionally take two nouns without a preposition as above, whilst at other times *amy* may be used before the person; e.g. *aseho azy*, or *aseho aminy*; *ambara azy*, or *ambara aminy*; *ataoko azy*, or *ataoko aminy*; *mamindra fo azy*, or *mamindra fo aminy*.

(c) Many verbs are followed by the accusative of the instrument (explained more fully in § 272), and then take a second accusative of the person; e.g. *Namely vy an' dRabe izy*, He struck Rabe with an iron instrument; *Nitora-bato ny fahavalony ireny*, They stoned their enemies; *Nandrako-tsihy ny zanany izy*, She covered her child with a mat, etc.

(d) In the same way are verbs with a limiting accusative (§ 268) construed; e.g. *manapa-doha azy*, to cut off his head (*lit.* to cut him off as to the head); *mandry haréna azy*, to give him no share of the property; *manary fandroana ny tompony*, not to visit his master at the Festival of the New Year.

(e) Many of these verbs retain one of the accusatives, when the passive or relative construction is used; thus:—

Mampianatra gramara anay ny Vazaha.
Ampianarin' ny Vazaha gramara izahay.
Gramara no ampianarin' ny Vazaha anay

Manolotra azy ny vola ireny.
Atolotr' ireny azy ny vola.
Toloran' ireny ny vola izy.

Manafy lamba ny zanany izy.
Tafiany lamba ny zanany.
Lamba no atafiny ny zanany.

Mandrako-tsihy ny zanako aho.
Rakofako tsihy ny zanako.
Tsihy no arakotro ny zanako.

Compare too as illustrations of how a passive verb can be followed by an accusative case the following: *Tsindrio an' dRainibe izahay*, Give us Rainibe as a helper; *Tsy misy hasiako azy*, There is nothing in which I can put it.

258.—Under the Syntax of the Adjective (§ 288) it will be seen that many of them require a simple noun, or the accusative case of the pronoun, as their complement.

259.—The common mark of an indirect or remote object is the preposition *amy*; e.g. *Nilaza izany teninao izany tamin-dRabe aho*, I told that message of yours to Rabe. But care must be taken to learn from the Dictionary in each particular case what the government is, as Malagasy and English usage often differ (see § 350).

THE NOUN AS POSSESSOR OR AGENT.

260.—We come now to the consideration of how the Malagasy language indicates that a certain noun in a sentence denotes the possessor, or the agent of an adjunctive verb, between which for grammatical purposes no distinction exists (§ 92). The first thing that seems strange to an Englishman is that no change is made in the noun which we should say is in the possessive case—all changes that are required being made in the preceding word. To one acquainted with Hebrew the Malagasy mode of marking the relation between possessor and possessed is seen at once to bear a strong resemblance to the usage prevailing in that language; thus if in Hebrew we wish to connect the word *dabhar*, word, with *melek*, king, we do so by shortening the word *dabhar*, leaving the *melek* unchanged. At times an *i* is added to the former word, as a binding vowel. It will be seen in what follows how much likeness exists between this mode and that employed by the Malagasy.

It is also interesting to compare Malagasy and Malayan usage. In the Malay there are said to be three ways of denoting the possessor:—

(1) The noun denoting the possessor simply follows that denoting the thing possessed; e.g. *kulit kayu*, bark (*lit.* skin of a tree=*hodi-kazo* in Malagasy).

(2) The particle *na* (signifying possession=*Mal. n'*) is added to the first noun; e.g. *anak-na raja* (a king's son).

(3) Some other particle signifying possession is used.

In the Malagasy parallels to all these methods may be found; e.g. in *masoandro* (eye of day, *i.e.* sun) the related words are simply placed in juxtaposition with no other sign of their relation; in other cases *an'* is used as a sign of possession; e.g. *samba maromaro an' ny Farantsay*, many ships belonging to the French.

261.—Of these the first mode, viz. that of simple juxtaposition, is represented in the Malagasy by a number of combinations with the nouns *fara*, *ila*, *lela*, *loha*, *tenatena*, *vava*, *voa*, *vody*, *zara*, and *anjara*; e.g. *lôha-lâlana*, the van of an army; *vodi-lâlana*, the rear; *fara-teny*, a decision, ultimatum; *vodi-fiakarana*, the bottom of an ascent; *lela-omby*, the tongue of an ox; *zara-volanao*, your share of money; *ila-aty*, one side of the liver; *voa-fano*, seeds of the fano (which were used in working the *sikidy*).

262.—The use of *an'* is somewhat rare, and seems to be resorted to only when the related words cannot conveniently be brought together; but even when some other word does separate the nouns denoting the possessor and the thing possessed, this is often regarded as uniting with it and forming a compound; and then the usual mode of marking the relation (to be described in the next paragraph) is followed; thus we have; *elo ménan' ny Andriana*; *tânana ankavanana-dRalambo*.

263.—By far the commonest method of marking the relation of possessor or agent in Malagasy is that which requires some slight addition to, or change in, the word preceding that denoting the agent or possessor.

264.—Here we must distinguish two main classes of words:—

Class I. *Words ending in firm a* (§ 155, note), *e*, *y*, or *o*.

If the agent or possessor is a noun with the article, or is a pronoun, then the rule is to append *n'** to the preceding word, thus:—

Voaravan' ny tompony ny trano, The house has been destroyed by its owner.

Kafen' ny mpivarotra, coffee of the trader.

Volon' ny zaza, hair of the child.

Vidin' ny laorany, price of the orange.

Volan' izy mirahalahy, money of the two brothers.

When a noun or verb without the article follows this *n'*, the usual euphonic changes (§ 26) take place; thus:—

Volon' jasa (*zaza*), hair of a child.

Solon' dRabe, a substitute of Rabe.

Kitapom' bola (*vola*), a purse.

Before a noun beginning with *n* or *m* the suffix *n'* cannot maintain itself, as *nn* or *nm* are not allowable combinations, as has already been explained in § 28; thus we have *kabari-miaramila*, a soldier's speech, short and to the point; *tarehy ratsy natao-Nanahary*, an ugly face made by the Creator.

Class II. *Words ending in the light terminals* (§ 30).

Words ending in *na* must be distinguished from those ending in *ka tra*.

The rule for words in *na* is to cut off this syllable before appending the suffix; thus:—

Anara-n' (*anarana n'*) *ny olona*, name of the people.

Nalai-n' (*nalaina n'*) *izy tompony*, taken by its owner.

For words ending in *ka* or *tra* and followed by a noun with the article, the rule is to change the final *a* to *y*. The effect of this is to bring the two words into close relation and to make them when sounded rapidly almost like a compound word. Examples of this usage are:—

Satroky ny miaramila, the soldier's hat.

Fantatry ny hendry, known by the wise.

This change of the final *a* in words ending in the light terminals is not, in pronunciation at least, confined to such cases as the above. If the object of an active transitive verb ending in *ka*, *tra*, or *na* (for example) has the article, this seems to possess the power of changing the sound of the final *a*. In the phrase *manapaka ny olona*, for instance, the final *a* in *manapaka* is scarcely heard at all; and to show this in Mr. Griffiths' revision of the Bible *y* was always used in these cases (*manapaky ny olona*). In such phrases as *tahaka ny hevitra*, *araka ny tiany*, most natives prefer the *y*; e.g. *tahaky ny hevitra*, *araky ny tiany*.

* In former times this sign was either written fully as *ny*, or omitted altogether; thus "the money of the wealthy" was written either: *ny volony ny mpandan-karena*, or *ny vola ny mpanan-karena*. The present mode avoids ambiguity, and fairly well represents the sound, which at best is but a faint *i*, such as in *nenina* (§ 10), and indeed often seems simply a holding on to the *n* as a preparation for the closely related word about to follow. The true sound can only be learned by listening to the best speakers.

When the noun following the word ending in *ka* or *tra* has no article, the ordinary rules for the combination of consonants and for contraction are followed. Thus:—*Satro-borozany*; the hat of a civilian; *fantatr' iz moa*, known by whom? *tapa-kazo*, a piece of wood.

Such words as *toetra*, *ritra*, *vahoaka*, etc., are sometimes regarded as belonging to Class I. and sometimes to Class II; and thus we find *toetran' ny olona* and *toetry ny olona*; *ritran' ny aretina* and *ritry ny aretina*; *vahoaky ny mpanjaka* and *vohoakan' ny mpanjaka* (comp. § 182).

265.—The possessive, though not used with the same freedom as an English possessive or a Greek genitive, is not confined to the idea of possession in the strict sense. For example, we find *afon' arina*, a charcoal fire; *ampempan' aviary*, a cake (made) of figs; *kitapom-bola*, a bag for money; *antsin-kena*, a knife for cutting meat; *haron-dandy*, a basket for keeping silkworms in; *hiran-dokanga*, a song accompanied by the guitar.

So too with the idea of agency (compare § 92), which is not confined to the agency of living beings only, but may denote any instrument or agency by which a result is caused; e.g. *mararin' ny tazo*, ill with fever; *azon' ny sery*, having taken (or, as the Malagasy say, being taken by) a cold; *mavon' ny ataony*, brown or dusty through its own act; *lavon-tsa-batra*, fallen by the sword; *azon-divay*, through (or by the agency of) wine; *Tsiazompaniry* (name of a house), not obtained by a wish; *mamin' ny fanasina*, savoury with salt; *masaky ny taona*, ripened by the season; *tsy marikorikon' ny fuhorian' ny ory*, not disgusted with the trouble of the afflicted (Ps. xxii. 25).

THE NOUN IN FREE SUBORDINATION.

266.—The simple noun without the aid of a preposition may be used to express some modification or extension of the meaning or application of verbs and adjectives. In this the Malagasy is much like the Hebrew and other kindred languages in allowing nouns to be placed thus, in what Ewald calls "free subordination." An objective case is the natural extension of an active transitive verb, and the accusative of the object is found in almost all languages. But in Malagasy we may have an accusative used in a much wider signification, not as denoting the object, but some circumstance of time or place, or an instrument, or even in a more general way to limit the application of the word to which it is added. Though the Malagasy does not by any inflexion or outward sign mark these nouns as being in the accusative case, it is in harmony with what we find in other languages so to name them; and we therefore call the three uses given above: (1) The adverbial, (2) the instrumental, and (3) the limiting accusatives.

(a) THE ADVERBIAL ACCUSATIVE.

267.—Nouns thus used denote chiefly time; e.g. *midra alina*, to work by night; *mandry maraina*, to lie in bed in the morning; *mandehandeha takariva*, to wander about in the twilight; *nipetraka tany tapabolana izy*, he stayed there a fortnight.

It is doubtful whether under this division we should add an accusative of place. A noun without a preposition may be used after a verb

of motion like *mankàny* (*nankàny Ilafy izy*); but here the force of "to" is already in the verb *mankàny*, meaning "to go to." In other examples, such as *mìditra ala*, *mivòaka ny ràvahady*, *miàkatra ny tэндrombòhitra*, it is probable the verbs are to be taken transitively, just like the English words "to enter," "to descend," "to ascend," etc.

(b) THE LIMITING ACCUSATIVE.

268.—A noun without the article is often used to limit the sphere to which a word refers; e.g. *manambàka fiandrianana azy*, to cheat him as to his rank as noble; *voavoa fò*, changed as to (or in) heart.

269.—This idiom is especially worthy of careful attention, not because there is in it anything peculiar to the Malagasy, but because of its exceedingly free use. Its commonest use is to limit the application of an adjective. Thus, a man may be *tsara*, good, simply; or the sphere of his goodness may be limited in every possible direction, and he may be called *tsara tarehy*, good as to his looks (good-looking), *tsara fitafiana*, good as to his clothes (well dressed); *tsara fanahy*, good in disposition; and so on *ad libitum*.

270.—We find a similar use of the accusative both in Greek and in Latin; e.g. in Greek, *neanias kal's ten psykhen* (= *zatovo tsara fanahy*); and in Latin, *os humerosque Deo similis* (like God as to his face and shoulders). In Latin an ablative is often used in such cases; e.g. *facie pulchra* (beautiful in features). Compare in Greek and Malagasy 1 Tim. vi. 5; 2 Tim. iv. 3. In Hebrew the same idiom is found; e.g. *yepheth march* (= *tsara tarehy*), *yishre lebh* (= *mahitsy fò*).

271.—On account of the wide application of this idiom in Malagasy it is well to illustrate it more fully, and to show how a limiting accusative may be used with different parts of speech.

(1) WITH ADJECTIVES.

Lava fe, long legged (*lit.* long as to legs); *haingan-tongotra*, swift footed; *marofy taiza*, having one's child (nursling) ill; *kiraro kely loha*, small toed boots; *tera-bady*, used of one whose wife has recently had a child; *izaho lehibe lamba*, my lamba is large; *zaza tsy an-drano reny*, a child whose mother is not living in the home (i.e. a step-child).

Note how this form of speech supplies the want of the possessive case of the relative pronoun (§ 312); e.g. *mamangy ny tera-bady izahay*, we are come to visit him whose wife has a child; *mitondra fanafody ho an' ny marary maso aho*, I bring some medicine for him whose eyes are diseased.

Verbal roots used as the names of actions (like our nouns is *ing*, dancing, building, etc.) are frequently used as limiting accusatives; e.g. *tsara rafitra*, well built (*lit.* good as to building); *ratsy dotra*, badly burned (of bricks); *tsara tsabo*, carefully nursed; *mafy la*, obstinate in denial; *tsara avakàvaka*, carefully discriminated.

So too are verbal nouns in *f*; e.g. *tsara filaza*, good in his way of telling, describing, etc.; *mateti-pihavy*, coming often; *diso fiteny*, mistaken in speech; *vita fanekena*, having made an agreement with; *vita fihavanana*, on friendly terms with; *Imerina vita fienemana*, Imerina has been divided into six provinces.

Verbs too can so assume the power of nouns (even without the article, § 230, a) as to be used thus to limit the application of an adjective.

Thus we have *be manenjika*, having many persecutors; *maro manompo*, having many servants; *hataonay tsara lazaina amin' ny Mpanjaka*, we will see that the matter is favourably reported (lit. good as to being told) to the Sovereign. With relatives also the same usage is occasionally found; e.g. *ela niainana*, long as to the time one has lived; *tailana andrenesana*, to be under a misconception as to what one heard (lit. crooked as to hearing); *taloha nihetezana*, having had one's hair cut longer ago than others.

Numerals take a noun in the same way as ordinary adjectives. Thus *sobiky telo* means "three baskets;" but *telo sobiky* means "three basketsfuls." So too in the phrase, *Ny Mainty enin-dreny*, The six classes of so-called Black People (lit. six as to mothers). *Roa lahy, telo lahy*, are used for two men, three men; *ny Roa ambin' ny Folo Vavy* is the old name of the wives of the King. In designations of time we have *telo volana, efa-bolana, zato taona*, for three months, four months, a hundred years.

(2) WITH VERBS.

Mivadi-po, to turn upside down as to the heart, i.e. to be excited or greatly troubled in heart; *mihata-maso*, to open as to the links, used of a chain whose links are coming open; *miova fanahy*, to change in disposition; *mitsaha-jaza*, to cease bearing children; *misolo voina ny sakaizany*, to bear trouble in the place of his friend. So too *mitsangan-tandroka, midingin-drambo, mihosim-potaka*, etc.

Passive verbs have their meaning limited in the same manner; e.g. *tapa-doha*, having the head cut off; *resy lãhatra*, beaten in argument; *voava fo*, converted; *voakapo-tandroka*, hit on the horns; *voatsangan-kiady*, having a protective sign (*kiady*) erected near it; *aza tsarovan-keloka izahay*, remember us not as to our guilt (=remember not our guilt); *tsy re tsaitaika ny fahafatesana*, the soft footsteps of approaching death are not heard; *fanatitra alatsa-dra*, a bloody offering (lit. shed as to its blood).

Relative verbs may be similarly treated. *Izany no tsy niovan' fanahy*, that was why he did not change in disposition; *ny anton' ny namindrako fo taminy*, the reason why I had pity on him.

(c) THE ACCUSATIVE OF THE INSTRUMENT.

272.—This is a common idiom in Malagasy, as it is also in Hebrew. It is like the limiting accusative in that it has no preposition to express its relation to the verb, but instead of indicating vaguely some relation ("as to," "in respect of") it requires in English the preposition "by" or "with." Many idiomatic phrases will be met with illustrative of this usage; e.g. *Namely sãbatra anao izy*, He struck you with a sword; *Raha misy minia mamely olona zava-maraitra, fomban' ny fiadiana*, If any one intentionally strikes another with any instrument of iron, etc.; so too: *mamely vy olona*, to strike one with an iron instrument; *manoso-tsolika azy*, to anoint him with oil; *mandrako-tsihy azy*, to cover him with a mat; *manamby vola azy*, to hire him with money. So too in the passive: *nalainay basy aman-defona*, taken by us with guns and spears.

THE NOUN AS VOCATIVE.

273.—A vocative case may be known :

(a) By the presence of *ry*, *ray*, *aray*, *re*, or (sometimes) *ra*, before, or by *ô* after it.

(b) By the omission of the article (see § 233, a).

274.—Occasionally the third person is used for the vocative; e.g. *Ny andriana ô*, in addressing a nobleman. We may hear often such expressions as these: "*Izy roa lahy ô*;" "*izy mivady ô*;" *ralehilahy ô*. So in Radama II's coronation speech we have: *Miasa ny mpiasa, mandria ny vady, mandria ny zanaka*; but perhaps this may be considered an optative use, and *ny mpiasa*, etc., are not to be considered vocatives. Compare: *Misaora an' i Jehovah ny miaramilany rehetra*, etc. (Sal. ciii. 21, 22).



CHAPTER XIX.—THE ADJECTIVE.

275.—The place of a qualifying adjective is immediately after its noun; e.g. *voankazo mamy*, sweet fruit; *rano lalina*, deep water.

276.—Sometimes, however, a word closely connected with the qualified noun may come between it and its adjective; e.g. *Ny vaho-dRanavalomanjaka rehetra*, all the subjects of Queen Ranavalona. Mr. Baker gives as an illustration of this usage "*ny satroky ny lehilahy fotsy*," which he maintains should be translated "the man's white hat." There is, however, too much ambiguity about such a phrase to encourage one to use it; and to most hearers the words would certainly suggest "the hat of the white man." To avoid ambiguity we can say "*ny satroka fotsin' ny lehilahy*;" or "*ny satroka fotsy an' ny lehilahy*," just as we find such phrases as "*salopy maromaro an' ny Farantsay*" (§ 260).

277.—Several adjectives may of course be used to qualify one noun; e.g. *saka fotsy kely tsara tarehy anankiray*, a certain beautiful small white cat.

278.—The correlative conjunctions *sady* and *no* (both...and) are useful in connecting adjectives that belong to a single noun; e.g. *lehilahy sady hendry no be haréna*, a man both wise and wealthy.

A single *no* or *no ho* may be used in the same way, the *sady* being omitted; e.g. *Ity no fivavahana madio no tsy maloto*, This is the religion that is both pure and undefiled (Jas. i. 27, Old Version); *fa izaho malahelo no ho vehivavy*, for I am poor and also a woman; *lehilahy soa no tanora*, a man both excellent and young (*Kab.* p. 8); *olona mifanao azo am-po no ampy amin' ny ataony*, a man of friendly disposition and in easy circumstances (*Mpiv.*).

279.—The most important distinction as to the position of the adjective is that caused by its being placed before a noun instead of after it; e.g. *Olona maro* means "many people," but *maro olona*, "having many people;

vola be, means "much money," but *be vola*, "wealthy." See a full explanation of this in the section on the "limiting accusative" (§ 268-271).

COMPARISON OF ADJECTIVES.

280.—The reduplicate form of an adjective modifies or weakens its meaning, thus: *fôtsy* means white, but *fôtsifôtsy*, whitish, *maramara*, speckled with many spots (§ 68, etc.). By inserting *dia* between the repeated adjectives the opposite effect is produced, and the meaning is intensified, thus: *fôtsy dia fôtsy*, intensely white.

281.—No changes are made in the form of an adjective to indicate degrees of comparison. The signs of the comparative degree are *noho*, *koko* *noho*, *lavitra* *noho*; the superlative degree is shown by *amin'*, or *indrindra* *amin'*. Thus the positive and comparative have each three divisions and the superlative two, as follows:—

(1) THE POSITIVE.

SIMPLE:	<i>Tsara</i> , good.
EMPHATIC:	<i>Tsara dia tsara</i> , intensely good.
WEAKENED:	<i>Tsaratsara</i> , somewhat good.

(2) THE COMPARATIVE.

SIMPLE:	<i>Tsara</i> <i>noho</i> , better than.				
EMPHATIC:	<i>Tsara lavitra</i> <i>noho</i> , far better than.				
WEAKENED:	<table> <tr> <td>}</td> <td><i>Tsara</i> <i>koko</i> <i>noho</i>, somewhat better than.</td> </tr> <tr> <td>}</td> <td><i>Tsaratsara</i> <i>koko</i> <i>noho</i>, a little better than.</td> </tr> </table>	}	<i>Tsara</i> <i>koko</i> <i>noho</i> , somewhat better than.	}	<i>Tsaratsara</i> <i>koko</i> <i>noho</i> , a little better than.
}	<i>Tsara</i> <i>koko</i> <i>noho</i> , somewhat better than.				
}	<i>Tsaratsara</i> <i>koko</i> <i>noho</i> , a little better than.				

(3) THE SUPERLATIVE.

SIMPLE:	<i>Tsara</i> <i>amin'</i> <i>ny</i> . . . <i>rehetra</i> , best of all.
EMPHATIC:	<i>Tsara</i> <i>indrindra</i> <i>amin'</i> <i>ny</i> , very best of.

282.—Verbs also may take *koko*, as a sign of comparison; e.g. *mahala lala rariny* *koko*, to have a clearer sense of justice; *manan-jara* *koko*, to be more lucky than; *manao ahoana* *koko* *hianao*, are you better?

283.—By omitting *noho* and *amy* together with the noun following, any of these forms may be used absolutely, leaving the compared objects to be supplied mentally. Thus: *tsaratsara* *koko* *io*, that one is better (i.e. than some other); *tsara* *indrindra* *iny*, that is the very best (i.e. of them all).

284.—The simple form of the adjective may be similarly used as a superlative, thus: *Iza no tsara*? Which is the good one? i.e. the preëminently good one, the best.

285.—A somewhat similar idiom is what may be called "the conditional superlative;" thus: *mafy* *koa* *raha* *mafy*, hard (or harder), if there be anything hard (*Angano* xii.). For the same construction with a verb see *Luke* xxii. 15.

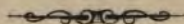
286.—*Tena* forms a kind of superlative, as it signifies what in the fullest sense answers to the idea of the word used; e.g. *tena* *tsara*, genuinely good, good in the highest sense; *tena* *adala*, an out and out fool; *tena* *hendry*, truly wise.

287.—Another idiomatic mode of expressing the superlative is seen in the following sentences: *Tsy mba halehiben-javatra* (Ang. viii.), Not of the size of ordinary things, i.e. of an extraordinary size; *Tsy hadalan' izay olona*, an egregious fool.

CONSTRUCTION OF ADJECTIVES.

288.—Many adjectives take an accusative case as their complement. Thus: *sàsatra azy aho*, I am tired of him; *fèno azy ny trano*, the house is full of them. So too with *malahelo*, *faly*, *sahy*, *antónona*, *antòmotra*, *tàkona*, *monaina*, and many others.

289.—Some adjectives may be followed by passive or relative verbs. Thus: *sàrotra atao*, difficult to be done; *mòra alàina*, easily fetched; *mòra angalàna*, easily taken from (see § 336).



CHAPTER XX.—THE PRONOUN.

290.—There is a great unwillingness among the people to use the personal pronouns *izaho*, *aho*, *hianao*, and *hianareo*.

Thus we hear *izahay* constantly used for *izaho* (*Nandeha avokoa izahay sy Rainibe*, Both I and Rainibe went). For the second person a variety of words are used; e.g. *Akory izato izy*, or *izatsy izy*, or *itsy izy*? for: How are you? In more familiar talk among men *ilehiroa*, *ilehity*, *ise*, *ry re*, etc., are used; and among women *itena*, *ndriako ndry*, etc. (See § 240).

291.—*Izaho* is often used (contrary to the usual practice, § 174) after a subject, if other words are connected with it, as *aho* does not seem able to form the basis of the expanded phrase. Thus we have: *Voatendry avokoa izaho sy izy*, I and he were both appointed; *ka mainka izaho, tompon' ny trano*, how much more than I, the owner of the house.

292.—It will be seen also from the above examples that the Malagasy consider it no breach of good manners to put the *izaho* and *izahay* first. They say: *izaho sy izy*, not *izy sy izaho*; *izahay sy ny namanay*, not *ny namanay sy izahay*.

293.—The full form *izaho* is often used in apposition to the suffix pronoun *ko*, to explain and emphasise its reference. Thus we have: *Teniko, izaho Ranavalomanjaka*, the words of me Ranavalomanjaka; *Tsy adidiko, izaho irery*; *fa adidiko, izaho sy hianareo*, Not my sole responsibility, but the joint responsibility of you and me.

Similarly we have the *n'* of possession followed by phrases beginning with *izy*; e.g. *tenin' izy mivady*, words of the husband and his wife; *ny volan' izy mirahavavy*, the money of the two sisters; *fantatr' izy tompony*, known by its owner; *lasan' izy mianaka*, taken by parent and child; *eo anelanelan' izy sy ny zanany*, between him and his children.

294.—The other pronominal suffixes are strong enough to dispense with the aid of a separate pronoun; e.g. *teninay mivady*, words of my wife and me; *raharahanareo mpiànatra izany*, it is a business belonging to you scholars; *tanintsika Andriamasinavalona*, land belonging to us of the tribe of Andriamasinavalona.

295.—The pronoun *izy* is often used in the sense of "the very thing," "the right thing," etc., or to identify a person; e.g. *Izy tokoa izany*, That is the very thing; *Izy hianao*, You are the person; *Tsy izy ity*, This is not the right thing; *Miditra amin' izay izy* (or *amin' izay antony*), to come up to the mark, fulfil its true idea; *ny mahizy azy*, what makes a thing to be what it is, or should be; *efa izay tsy izy*, in an extraordinary or abnormal manner.

296.—In identifications the demonstratives are often added to the *izy*; e.g. *izy iny izy*; *izy io izy*; *izy ity izy*; *izy ireto izy*; *izy ireny izy*, etc.

297.—When several pronouns denoting the object of an active verb are connected by copulative conjunctions, only the first is put in the accusative case, the others keeping the nominative form; e.g. *Handri-ngana ahy sy hianareo*, will destroy me and you; *Namono anareo sy izahay izy*, He killed you and us. Similar usage prevails after prepositions, adjective, etc.; e.g. *aminay sy hianareo*, to us and you; *antonona anao sy izy*, suitable for him and for you.

298.—The general practice of the Malagasy is to be sparing in the use of personal pronouns denoting the subject, and often several clauses are dependent upon a single subject; e.g. *Hitako ny soa nataonao tamin' Andrianampoinimerina*; *ka raha mby tamiko, tsy nanova, fa nanohy sy nampitombo*, etc. (Kab. p. 15); here are four predicates without any repetition of the subject.

299.—The imperative active usually suppresses its subject; e.g. *mitenena azy*, speak then. See too on passive imperatives (§ 98).

THE ACCUSATIVE CASE OF THE PERSONAL PRONOUN.

300.—The use of the accusative forms of the personal pronoun have already been illustrated in § 257. It will be noticed that a simple accusative is used in Malagasy in many places where in English we require a preposition before the pronoun; e.g. *mandlo-bola azy*, to present money to him; so *manome teny azy*, to give a message to him, or to give him a message.

301.—The following and many other phrases are best regarded as compound verbs governing an accusative: *manam-bady azy*, to be married to her (or him); *manan-deka azy*, to have him as a subordinate; *izaho tsy manan-dehibe anao*, I do not acknowledge you as my superior, *mana-mahery an' Andrianampoinimerina*, having Andrianampoinimerina as a strong one (defender, etc.).

302.—*Azy* is sometimes used after nouns where we should expect the suffix *ny*; e.g. *tompon-deka azy*, his superior officer, the one to whom he is *deka*; so *tompon' azy*, for *tompony*; *tompom-bady azy*, of the right-

ful husband or wife. In the dialects this seems common ; e.g. *ny zavatra ahy*, *ny zavatra azy*, *ny raha anazy* (See Webber § 308, and A.A. xvii. p. 55).

USES OF THE SUFFIX PRONOUNS.

303.—The suffix pronouns, though properly only possessives, will be found to correspond to other cases in European languages ; thus they may denote :—

- (1) A POSSESSOR :—
Ny vóla-ko, The money of me, my money.
Ny lôha-nao, Your head.
- (2) THE AGENT OF AN ADJUNCTIVE VERB (§ 92) :—
Vóasda-ko, Washed by me.
Nanaldn-tsika, Taken from by us.
Ny niadia-nay, Our quarrel.

Sometimes they may be used with adjectives in the same sense. Thus :—

Flry ny olona izay efa héndri-nao, How many are the people who have become wise through you.
Haratra-ny, shall be hurt by it.

The following are worthy of notice : *Lozako*, Woe is me ! (*lit.* My calamity !) ; *Maminay*, Sweet to us ; *Zaranao* (or *zara ho anao*), Your good fortune.

- (3) THE WORD GOVERNED BY A PREPOSITION.

Misèho ámi-ko, to appear to me.
Teo ámin-ny, there with him.
Eto anoldá-ntsika, here before us.

See more fully under "The Government of Prepositions."

- (4) The interrogatives, both pronouns and adverbs, take the suffix pronouns (a fact which Mr. Dahle says proves them to have been originally nouns) in the sense of "in relation to," etc. Thus :—

Inonao izy ? What relation is he to you ?
Tsinontsinoko akory izy, He is not related to me at all.
Ahoanao izany ? What is that to you ?
Tsy ahoany (past : *Tsy nahoany*), He takes no heed of it.
Aiza ho aizan' Ambohimanga moa Ilafy, In what direction is Ilafy from Ambohimanga ?

304.—Among children the suffix *ko* is added pleonastically to *izaho* and *ahy* ; e.g. *izáhoko*, *áhiko*, my very self, my very own.

THE DEMONSTRATIVES.

305.—The demonstratives when used as adjectives are placed after the word or phrase they qualify as well as before it. Thus : *io házo io*, that tree, *izany raharaha lehibe izany*, that important business. With a long phrase this is convenient, as all the connected words are bound together by the two pronouns, thus : *ireny léhiláhy kámokámo hitantsika nitandinandro ténny amóron-dálana ireny*.

306.—Occasionally a single demonstrative is used, especially *ity*, *ireo*, *ireny*, *izany*, *izato*. This usage is common in the Fables; e.g. *Niainga*, *hono*, *ity Amboadia*, etc., The wolf, it is said, started on a journey; “*Endrey ity hianao rénokry ny tori-maso foana eto!*” (Jon. i. 6). So too in conversation, *Akory izato sakaizako*, How are you, my friend? In the “*Mpivahiny*” we find: “*Avy izany lehilahy miakanjo vorodamba*, There came a certain man clothed in rags. The demonstrative force is not as strong in these phrases as when the pronoun is repeated (Comp. § 241, 2).

307.—The demonstratives *ity*, *itsy*, *ito*, *iny*, *iry*, *izao*, and *izay*, are all used of time. Thus we have: *Tonga ity ny fotoana*, The appointed time has now come; *Avy ity ny taona Asaramanitra*, The New Year's Festival has now come; *Tamin' ny ampitson' io* (or *iny*), on the day following that, i.e. on the following day. So too we have: *taon' ito*, the present year; *taona itsy* last year; *taona iry*, two years ago. For “next year” *taona any* is used. *Iny* used of time appears in the combinations *fahiny*, formerly; *androtriny*, on that day (past). *Izay* is used of indefinite time past or future; e.g. *hatrizay hatrizay*, from the very remote past; *mandrakizay*, until the very remote future; *amin' izay*, upon that, then, and similarly in the past, *tamin' izay*; *miaraka amin' izay* (past, *miaraka tamin' izay*), immediately; *androtrizay*, at the distant day (of which we have been speaking, etc.).

308.—Three familiar combinations deserve attention, as, although much alike, they have quite distinct meanings:—

Aoka izao, That will do very well.

Aoka izay, No more of that, stop that!

Aoka izany! Stop that distressing tale, I cannot bear to hear more of it; or in an exclamatory sense, as *tezitra loatra*, *aoka izany!* *izy*, He was in a great fury.

THE RELATIVE PRONOUN.

309.—That the relative pronoun *izay* is often used as a demonstrative, and is indeed properly considered as belonging to the demonstratives has already been stated (see § 193).

310.—*Izay* is often used when a vague and general sense is required; e.g. *ento ary izay tianao*, take whatever (or, any of them) you wish. Old people in the country used often to say: *Holahin' Izay Andriamanitra*; but among Christians this phrase is not employed, as it is too vague and uncertain (Comp. § 246, 2).

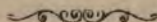
311.—In many cases, however, there seems little difference between *ny* and *izay*; e.g. *Tsy nanampó izay ho velona izy*, He did not expect to live (= *ny ho velona*); *Moa nampoizinay akory va izay hanaovany* (= *ny hanaovany*) *hoe*: *Ento midina ny rahalahinareo* (Gen. xliii. 7).

312.—The case of *izay* can be known only from the context. Often when we translate it as an accusative, it is to be regarded in Malagasy as the nominative; e.g. *Lazao amiko izay hitanao*, Tell me whom you

saw. Here, in relation to either verb, *izay* represents a nominative, as is seen at once when we resolve the whole into the simple sentences: *lazao amiko izy; hitanao izy.*

To express oblique cases (whose, by which, for which, etc.), the Malagasy resort to various idiomatic methods; e.g. Tell me whose hat this is, *Lazao amiko izay tompon' ity satroka ity*; God Who holds my life and Whose are all my ways, *Andriamanitra Izay mitana ny aiko sady Tompon' ny alehako rehetra*; We visit him whose child is ill, *Mamangy ny marary zanaka izahay* (§ 271); Preach the word by which they may be saved, *Torio ny teny izay hamonjena azy*; The land from which he came, *Ny tany nihaviany.*

313.—The omission of the relative pronoun in what are really relative or attributive clauses is a phenomenon common enough in all languages, and often it seems merely a matter of taste and style whether the *izay* should be used or not. We may say: *Very ny vola nataoko tao anaty kitapo* (or, *izay nataoko, etc.*). So too with the following sentences: *Nalaky nandany ny vola rehetra noharin' drainy* (or, *izay noharin' drainy*) *izy*; *Afa-baraka lahy ny rainy (izay?) nikely aina nihary ho azy*; *Nanan-karena bevava ny mpandranto (izay?) nonina tao Tyro*; *Hitanay tao amin' ny trano (izay?) vao nataony izy roa lahy.* The safest rule is to omit the *izay* when its omission causes no ambiguity.



CHAPTER XXI.—THE VERB.

314.—Much that has to do with the construction of verbs has already been given under the noun as subject, object, etc. The absence of the verb, "to be" has also been noted in § 225. *Ary* has in some combinations the meaning of "existing;" e.g. *Tsy mbola ary aokory aho tamin' izay*, I was not even born (existing) at that time; but it has also a secondary meaning, viz., completely, perfectly; e.g. *tsy ary mitovy ny olombelona*, people are not all perfectly alike. *Misy* also means "there is" or "there are;" but it cannot be used freely like our verb "to be." In Heb. xi. 6 we have "*tsy maintsy mino fa misy Izy* (must believe that He is); but this is not a common construction, and is used simply because nothing more suitable can be found. *Fisiana* and *tsy fisiana* are used in the sense of existence and non-existence; e.g. "*noho ny tsy fisian-drano*," because of the absence of water. *Misy* seems to have had originally the meaning of "contains;" as *isi* in Malay means "full," and *meng isi* (= *manisy*) "to fill;" in Javanese *isi* means "containing." This explains the strange fact that *misy* in Malagasy is often followed by an accusative; e.g. *ny trano misy azy*, the house where he is; *ny vata misy azy*, the box that contains it.

For other uses of *misy* see §§ 246, 338.

315.—The first thing to learn about a Malagasy verb is whether its government is direct or indirect, or in other words whether it takes a

simple accusative or requires *amy*. In many instances where we in English require a preposition after the verb, the Malagasy use a simple accusative, the force of the preposition being already in the verb; thus we find:—

Mifady hânina, to abstain from food.

Miery azy, to hide from him.

Miandry fôdy, to watch for fody (a small bird).

Misangy azy, to play with him.

Mitodika azy, to turn towards him.

Mitomany azy, to cry for, or about, it.

Mitaingin-tsoavaly, to ride on a horse.

Miditra and *mivoaka*, at times take a simple accusative, as: *miditra ala izy*, *vao nivoaka ny vavahady izy*. But other constructions are commoner, as *miditra amin' ny vavahady*, or *eo am-bavahady*, etc. (comp. § 267).

316.—Often the meaning of the phrase is changed by using *amy*; e.g. *mangataka azy*, is to ask for him, or to ask him (to do something), but *mangataka aminy*, is to ask of him: *miteny aminy*, is to speak to him, but *miteny azy*, is to scold him; *miresaka azy*, is to talk about him, but *miresaka aminy*, is to talk to him.

317.—Both active and passive verbs are frequently used of an act that was only begun or attempted, but not carried to a successful issue. This is similar to the use of the Greek imperfect. Thus we have:—

Namidiko ny soavaliko, fa tsy lafo izy. I offered my horse for sale, but could not sell it.

Nivarotra azy aho, kanjo tsy nisy nivity, I offered it for sale, etc.

Nofotsiako hatry naraina ireny, fa tsy nety fotsy izy, I have been trying to polish them all the morning, but they will not become bright.

Nofandrihako ny vorona, fa tsy nisy voa, I tried to trap the bird, but did not succeed.

Naviliny ny ondry, nefa tsy voaviliny avokoa, He tried to turn the sheep aside, but did not succeed in turning them all.

Namonjy anao aho, fa tsy nahatratra, I tried to catch you, but was too late.

Nampisotroiko fanafody izy, fa tsy nety, I tried to make him drink some medicine, but he would not.

318.—Occasionally two verbs not connected by a conjunction are used, so that the latter defines more clearly the meaning of the former; e.g. *novonoiny nahantony tamin' ny hazo izy*, they killed him by hanging him upon the tree; *ary novonoiny navalany ny ranomasina*, and they were killed by being carried down the stream to the sea (Mpiv. p. 5); *namono nahafaty*, struck him a fatal blow, or killed him (*namono* often means only to beat, to attempt to injure); *tsy naidina nafindrafindra siny* (Jer. xlviii 11), was not poured from one jar to another; *nandositra namonjy ny ainy izy*, he escaped and saved his life; *nitory teny namely ny mpisotro toaka izy*, he preached against drunkards.

319.—The existence of three voices often enables the Malagasy to express their ideas with great conciseness, the same sentence containing

active, passive, and relative verbs all belonging to one nominative; e.g. *Nantsoiny hanatona azy ny miaramila nofeheziny ka nifantenany telo-polo lahy halefa ho any Solary*, He called the soldiers under his command to come to him and selected thirty of them to go to Solary. By analysing into simple sentences we see how perfectly correct all this is; e.g. *nantsoiny ny miaramila; nifantenany telo-polo lahy ny miaramila; hanatona azy ny miaramila; halefa ny miaramila*. Great care must be taken that the forms chosen are appropriate; e.g. we cannot say, *ity teny ity nofidiko hitory aminareo*, but we must say *hotorina aminareo*. One of the hymns had for many years the line, *Izay marary, mitsaboa*, which of course would order the sick people to become nurses; this has now been corrected to: *Izay marary mba tsaboy*. The thing to keep in mind is how the simple sentence would run, and we get at once in the above sentences: *hotorina* (not *hitory*) *ny teny*; *tsaboina* (not *mitsabo*) *ny marary*.

THE RELATIVE VERB.

320.—The general meaning and use of the relative verb have already been given at § 145, etc. It remains that we now enter more fully into detail. Most of the examples here given are simple sentences in which the relative verb is the predicate.

(a) The nominative case of a relative verb may be a direct object considered partitively:—

Nanalana ny volany, Some of his money was taken (*lit.* his money was taken from,—the force of the preposition being involved in the verb).

Nandatsahany hoatrinona moa ny karamanao? How much of your wages did he abate?

Anomezao telo amin' ireo vao tonga ireo aho, Give me three of those that have just come.

Efa nahalahiana be hiany, hono, ny volany*, Much of his money, it is said, has been spent.

(b) The nominative case may be an indirect object; i.e. an object that would be preceded by *amy*, if it followed an active or passive verb. Thus:—

ACTIVE: *Nilaza ny téninao taminy aho*

PASSIVE: *Voalazako taminy ny téninao*

RELATIVE *Nilazako ny téninao izy*.

Sometimes when a verb governs two accusatives (§ 257), one of these (*viz.* the one we should consider the indirect object, and translate "to him," "by him," etc.) may be made the nominative to a relative verb. Thus, in the sentence: *Maneho azy zava-tsoa aho*, I show him (*or*, manifest to him) a good thing, the *zava-tsoa*, would be made the nominative to a passive verb (*zava-tsoa no asehoko azy*); but the person would require a relative verb, thus: *Anehoako zava-tsoa izy*. In the sentence: *Mamely sabatra azy aho*, I strike him with a sword, the person is considered the direct object, and the instrument (*viz.* *sabatra*, the sword) requires a relative verb, or a passive in *a-*; e.g. *sabatra no amelézako* (*or*, *ameliko*) *azy*, It is with a sword that I strike him.

* On the peculiarities of the relatives from verbs in *maha-* compare § 153.

Any active or passive verb with an indirect object may thus be exchanged for a relative, if the indirect object be made its nominative case. Practice in such transpositions will be found a useful exercise.

(c) The nominative case may be a word or clause indicating time, place, manner, etc.

These may be thus classified:—

(1) **TIME.**

(POINT OF): *Ka fity no isarahana*, And death is the time of separation.

(DURATION OF): *Tsy ny tany' andro hariva, ka kely no ananana azy*, Like the sunshine at eventide, it is only for a short time that one has, or enjoys, it.

(REPETITION OF): *Impiry no hanaovako azy?* How many times shall I do it?

(2) **PLACE.**

(REST IN): *Trano atsimo sy avdratra, ka izay tsy mahalena ialofana*, Houses north and south of one another, the one that does not make (us) wet is where (we) take shelter.

(MOTION TO): *Izao fanjakako izao no hiangonan' ny madinika reheitra*, This (my) kingdom is the place to which all the small ones will gather.

(MOTION FROM): *Toa efa nialany tapa-bolana, hono, Toamdsina*, Tamatave was left by him, it is said, a fortnight ago (i.e. He left Tamatave a fortnight ago).

(3) **MODE.**

(MANNER): *Fa izao kosa no itondrako anareo*, For this, on the contrary, is the way I govern you.

(STANDARD): *Ny marika noménao hiany no hanaovako azy*, The plan you gave me is that according to which I shall make it.

(4) **CAUSE.**

(CAUSE OR OCCASION): *Hala-boatavo no niadiany*, The theft of a gourd was the occasion of their quarrelling.

(REASON): *Ka izany no amoriako anareo*, And that is the reason why I assemble you.

(MEANS OR INSTRUMENT): *Ron-kéna' Imandiavato, ka ny sisa tsy lany anasan-tongotra*, Broth of the Imandiavato: with what is left (they) wash (their) feet.

Tsy azo andinganana-tatatra ity filanjana ity, One cannot jump over ditches with this palanquin (lit. cannot be jumped with, etc.).

(PRICE): *Saingy kely no nivarotanao azy*, Seeing a small sum was the price for which you sold it.

(5) **PERSON.**

The person for whom or to whom any thing is done. This is often, however, nothing but a special application of (b) above.

Ivaroty kely aho, Sell me a little of it.

Nitondrany vola izy, He had money brought him by them.

Ny zanako no anaovako ity, It is for my child I am making this.

Nividianako *lamba vaovao ny vadiko*, I bought a new lamba for my wife.

Ivadinao tsy miteny, ividiàno andevo kely, If your wife will not talk, buy her a little slave (to scold, etc.).

Ihazao aho, ka anaovy hanim-py hohaniko, Hunt for me, and make me a delicate morsel to eat (Gen. xxvii. 7).

(6) VAGUE RELATIONS.

The above examples illustrate some of the more general classes of relations indicated by relative verbs, but no such list of examples can include all the varieties of meaning that are met with. Instances are constantly occurring in which the relation between the person or thing denoted by the nominative case of a relative verb and the action denoted by the verb can only be indicated by such words as "for which," "concerning which," "in relation to which," etc.; hence the appropriateness of the name "relative," first suggested by Pére Webber.

Koa nanaovany ditra ny trano, He used violence in reference to the house.

Ny rano nandihizana, the water round which they had danced (i.e. in bringing the sacred water used in the ceremony of Circumcision).

Dia azo anaovana fanoharana, One may make a parable it.

Ary nony misy aretina hanamparany ny kiloatoany, dia mibedibedy foana eo izy, And when there is some disease about which they may spread out their idle guesses, they talk a lot of nonsense there.

Ary raha vita ny adin' ny olona, dia aza angatahana andro lava, And when the law-suits of the people are settled, do not interpose any further delay.

Ny zavatra niantsoan' ny mpanjaka azy, the business about which (or, for which) the Sovereign summoned them to come.

Tsy anaranako havan-tiana hianareo, Imerina, I will not indulge my relations at your expense, O Imerina.

321.—This vagueness often detracts from the usefulness of the relative form, as the same word may be used in almost opposite senses; thus we may have *nihaviany* as "to whom" or "from which;" *mahànta izay iha-viany tàmpoka*, Wretched are they to whom he comes suddenly; and *ny tany nihaviany*, the land from which he came. We may, however, avoid ambiguity by adding a word that brings out more clearly the relation to be expressed, *Inona no nanaovanao izany?* is ambiguous, but *Inona no anton' ny nanaovanao izany?* is perfectly clear. This vagueness of the relative is shown in several passages of the New Testament that have great doctrinal importance, viz. Jao. i. 10, and parallel passages: "*Izy no nanaovana izao tontolo izao*." This may of course bear the true meaning, "Through Him was the world made;" but most of the natives take it in the sense of "For Him was the world made." There is a way out of the ambiguity, viz. *Izy no nenti-nanao izao tontolo izao*, He was the instrument used in making the world; but the translators of the Malagasy Bible have evidently shrunk from using this phrase, because it is generally applied to instruments and tools, more

than to persons. But most natives would see it was used figuratively, and at any rate their minds would be led in the right direction for understanding so important a declaration.

322.—It should be noted that usage sometimes gives a special meaning to a relative form. Thus "*miakara ao an-tanàna*," is simply, Go up into the town; but *iakaro ny tanàna*, means "take the town by assault." So *midira ao an-tranon-d'Ranona*, means Go into Mr. So and So's house; but *idiro ny tranony*, means Go in to search it (*maniraka hisava*, the Malagasy say).

323.—Most of the examples given above are simple sentences of which the relative is the predicate. The dependent uses of the relative either as an adjective or participle (§ 324) or as a noun (§ 230) will not cause difficulty to one who has firmly grasped the meaning and use of the form. In adverbial sentences of time and place, etc., it is extremely useful, as also in final sentences; e.g. *Hipetraka ao amin' izay asainao ipetrahako aho*, I will sit where you bid me; *Amboary tsara ny trano, mba hidirana ny rahampitso*, Make the house ready, that we may go into it tomorrow.

THE PARTICIPIAL AND INFINITIVAL USES OF THE INDICATIVE MOOD.

324.—The indicative mood may be used in any voice or tense in an adjectival or participial sense. Compare §§102, 313.

ACTIVE: *Zázavàvy mandihy*, Dancing girls, or girls dancing.

PASSIVE: *Vôla nangalàrina*, Stolen money.

RELATIVE: *Antsy handidiana*, A knife for cutting with.

This adjectival use is also common when a noun is to be understood. Thus:—

ACTIVE: *Ny mánana*, The (men) possessing, i.e. the rich.

PASSIVE: *Ny natào*, The (deed) done.

RELATIVE: *Ny handidiana*, The (instrument, etc.) for cutting.

Not only in such constructions as the above, however, does the participial use of the verbs appear, but in many other forms; e.g. one of the commonest phrases used in *kabary*, etc., is: *Mánan-dray aman-dreny izahay, mánana anao*, We have a father and mother in having you. So too in such a sentence as: *He ny hamiramiran' ny tarehin' izy rehetra, nandre ny antso nataonay!* How their faces shone with delight, hearing, as they did, (or when they heard) our invitation!

325.—The indicative mood is also frequently used, where in other languages an infinitive or verbal noun would be required.

(a) Simply as a noun, usually with the article (§ 230 a.)

ACTIVE: *Ny mangàlatra*, To steal, or stealing.

PASSIVE: *Ny hohetézana*, The having the hair cut (at some future time).

RELATIVE: *Ny nanjàirana*, The (past) act of sewing, considered in connection with all its circumstances.

N.B.—Such constructions as the above are equivocal, unless their meaning is rendered certain by the context. Thus: "*ny mangàlatra*," may mean "the thieves," as above (§ 324).

(b) As dependent on another verb.

- ACTIVE: *Asaiko mando izy*, He is bidden by me to do (it).
Notendreko hankany Betsileo izy, He was appointed
 by me to go to Betsileo.
- PASSIVE: *Muantèna hatdo kapitény izy*, He hopes to be made
 captain.
Nasaiko naléfa izy, I ordered him to be set at liberty.
- RELATIVE: *Niandry hanirahako izy*, He waited to be sent to
 by me.

326.—An imperative may be followed by a future (or at times by a present) of any voice. Thus:—

- ACTIVE: *Ento mody izy*, Take it (to go) home.
Alao hankaty izy, Fetch him to come here.
- PASSIVE: *Ento hosasàna izy*, Take it to be washed.
- RELATIVE: *Ento handovana akanjo izy*, Take it to make a dress
 of it.

The above examples (§§ 325, b, 326) show that both verbs may be present, or both past; and that a future may be used after any other tense.

CONDITIONAL, IMPERATIVE, PROHIBITIVE, AND COHORTATIVE SENTENCES.

327.—No conditional form exists; and in conditional sentences the indicative is used with such conjunctions as *raha* (which may mean if or when) *rehefa*, *nony*; and in modern Malagasy the apodosis of the sentence is usually introduced by *dia*; e.g. *Raha tsy nisy nipika tamin' ny tany ny ra, dia mpirahalaky isika*, If none of the blood spirted on to the ground, we are brothers; *Ary nony ho faty izy, dia nanao hoe: Maty aho ity*, etc., And as he was about to die, he said: I am dying now, etc. *Raha tsy nekeny ny teniko, dia nijanona aho*, As he would not consent to my words, I stopped.

328.—In the proverbs and in many idiomatic sentences the conditional character of the sentence is left to be gathered by the hearer; e.g. *Firain' ny vava, fito saha; firain' ny harem-boantondro; ny ataon' ny vava tsy araka ny aina*, (If it is) defined by the mouth, it is seven meadows; (if) defined by one's wealth, only a finger's breadth; the utterance of the mouth is beyond one's ability to accomplish; *Misikidy finaritra, malain' karary; misikidy marary, malain' ko faty*, If I work the divination (*sikidy*) when well, it is because I do not wish to be ill; if I work it when ill, it is because I do not wish to die.

329.—*Indicative for imperative.* In conversation the Malagasy often use an indicative for an imperative; thus we hear such sentences as the following: *Ny atsimo no aleha*, The south is the way you should go; *Any ambany, ramatoa, mizaha*, Down below, Madam, is where you should

look; *Arindrina ny varavarana*, The door is to be shut; *Aterina any amin-dRabe ity*, Let this be carried to Rabe; *Ny tsara no fidina ho fianarana*, The good is what one should choose as an example.

330.—The imperative mood is used for positive commands only, and occasionally with *no* in a cohortative sense; see § 236, c.

331.—To express prohibitions *aza* followed by a present indicative of any voice is used, thus:—

- ACTIVE: *Aza mitény hianao*, Do not speak.
Aza hianao no mitény aloha, Let it not be you who speak first.
- PASSIVE: *Aza ambàranao izao*, Let not this be told by you.
- RELATIVE: *Aza analànao itony*, Let not these have any taken from them by you.
Aza izaho no andovanao izany, Let it not be to (or for) me that you do that.

Aza may be similarly used with adjectives. Thus: *Aza menatra foana isika*, Let us not be needlessly ashamed. *Aza* is often used in deprecations. Thus: *Aza tsiniko*, May I not be blamed; *Aza fady aho*, or *Aza mahafady*, Excuse me.

The following phrases with *aza* are noteworthy: *Aza manam-be izy*, May he soon recover from his illness; *Azan' izány* (= *aza any*, or *aza anie*) *izany*, *Tompoko*, Do not do that, I pray you, Sir; or May it not be so! *Aza tsy mino, fa minoa*, Be not unbelieving, but believe; *Aza tsy misàtroka*, Don't go bare-headed.

332.—Cohortative sentences may be rendered:—

- (1) By an indicative future preceded by *aoka* or *andéha*. Thus:—
Aoka hihira isika, Let us sing.
Aoka hosakànantsika izy, Let him be hindered by us.
Aoka hamonòantsika izy, Let some of them be killed by us.
Andéha hampodintsika izy, Let him be sent home by us.
Andéha is sometimes followed by a present tense, as: *Andéha maka rano*, Go and fetch some water.
- (2) By an imperative with the suffix pronoun *-ntsika*. Thus:—
Anarontsika izy, Let him be reproved by us (compare § 236, c).

ON SOME AUXILIARY VERBS: *Mahazo*, *mahay*, *mety*, *tia*, etc.

333.—The verbs named above are in very common use, and it is important to notice both their meaning and their construction.

Mahazo implies *practicability* or *permission*: *Tsy mahazo manao izany aho*, I cannot (or must not) do that, for something hinders (or forbids) me.

Mahay implies *ability* or *skill*: *Tsy mahay manao izany aho*, I have no ability to do that.

Mety implies *consent*: *Tsy mety manao izany aho*, I am not willing to do that.

Tia implies *desire*: *Tsy tà-hàno izany aho*, I have no desire to do that.

334.—The following forms of these verbs are in use :—

MOOD.	ACTIVE.	PASSIVE.	RELATIVE.
IND.	Mahazo	Azo	Ahazóana
IMP.	Mahazóa		Ahazòy*
IND.	Mahày	Hay	Ahàizana
IMP.	Mahàiza		Ahàizo*
IND.	Métý		Etézana
IMP.	Metéza		Etèzo*
IND.	Tía (ta-, te-)	Tiana	Itiàvana
IMP.	Tiàva		Itiàvo*
IND.	Misy		Islana
IMP.	Misia		Isio*

The contracted form *ta-* is generally used with the future of verbs in *man-*, *maha-*, *mamp-*, or with future passives in *ha*; the form *te-* with the future of verbs in *mi-*, or before *ho*. Thus: *ta-hando*, *ta-hampilàza*, *ta-halaiko sary izy*, *te-hilàza*, *te-ho faty*.

335.—The active and relative forms of *mahazo*, *mahày*, and *métý* are usually followed by an active. Thus :—

Mahazo mando izy, He has an opportunity of doing.

Izany no tsy nahàizako nanáo azy, That was the reason I could not do it.

336.—The passive forms *azo* and *hay* require to be followed by a passive or a relative. Thus :—

Azoko soràtana, Able by me to be written, i.e. can be written by me, for nothing hinders; *Tsy azoko natao*, I could not do it; *Misy zavatra maro azontsiàta ifampianarana*, There are many things we can teach one another; *Tsy hàiko anoràtana io pènina io*, I cannot write with that pen; *Azony nanalàna va ireny lamba ireny*, Had he an opportunity of taking any of those *lamba*?

The pronoun is affixed to the auxiliary, as in the above examples. Compare also the construction of *tiana*: *tiako ho fantatrao*, I wish you to know; *tsy tiako hangalana ireny*, I do not wish any of them to be taken.

337.—There are other words, such as *laitra*, *sahy*, *zaka*, *takona*, *mora*, *sarotra*, *foy*, which are construed with a passive or relative in the same way as *azo*; e.g. *tsy zaka rarana*, of an obstinate man who will not heed counsel or reproof; *tsy zakany notsindriana intsony ny alahelony*, he could no longer repress his grief; *tsy foinao hamidy va ny anao*? Are you not willing to sell yours? *sahiko lazaina aminao*, I dare tell you; *tsy laitry ny maso jerena*, too bright for the eye to bear; *sarotra atao*, difficult to be done; *tsy tambo isaina*, innumerable (§ 289).

* Seldom used.

Misy.

338.—*Misy* often serves to show that the verb it precedes applies only to some of the persons or things indicated by the subject (§ 246). Thus:—

Misia midina eto hianareo, Let some of you come down here.

Misy mandainga ny olona, There are people who tell lies.

Misy hataoko sàtroka va? Is there anything I can make into a hat?

Maintsy, tsy maintsy.

339.—*Tsy maintsy* is a contraction of *tsy mahay tsy*, and although we translate it by "must," the construction shows that to the Malagasy its negative origin is not lost sight of; e.g. *tsy maintsy manao hianao tsy akory*, you must certainly do it. In some idiomatic phrases *maintsy* alone is used: "*Maintsy ilay vola naverina tao anatin' ny lasakantsika fahiny va no nampidhrana antsika*, Was it surely (or: Can it be that), etc (Gen. xliii. 18).

Avy.

340.—*Avy mamangy anao izahay*, We come to visit you (*lit.* come visiting). With a past tense *avy* has the meaning of "coming from;" e.g. *vao avy nisakafo izy*, he has just come from dinner; *avy nararin' ny nendra izy*, he is just recovered from the small-pox; *vao nody avy tany antsaaha izy*, he has just come back after a change in the country.

Aleo.

341.—*Aleo* and its past tense *naleo* require *toy izay* after them; e.g. *Aleo mandroso ho faty toy izay miverin-ko may*, It is better to go on and chance being killed than to turn back with the certainty of being burnt alive (according to old Malagasy military law).

Tokony.

342.—*Tokony* before a future gives the idea of should or ought. *Ty tokony handeha izy*, He ought not to go; *Tokony hankaty hianao, raha antsoiko*, You ought to come here, if I call you.

Manao.

343.—*Manao* has many idiomatic uses, of which abundant illustrations may be found in "Malagasy for Beginners," pp. 85-87. Followed by *ho* its general meaning is to consider, as: *Manao azy ho adala va hianao*, or *Ataonao ho adala va izy?* Do you take him to be a fool? Occasionally *manao* or *atao* with an ordinary verb gives the idea of causation (compare our "making one do a thing"); e.g. *nataon' Andriamanitra hanompo antsika*, is much the same as *nampanompoin' Andriamanitra antsika*; *hataoko mahita ialahy*, I will take care that you are punished.

CHAPTER XXII.—THE ADVERB.

344.—The usual place of the adverb qualifying an active verb is after the object; e.g. *Nanánatra azy mafy dia mafy aho*, I reproved him sharply. Not unfrequently, however, the adverb is placed next to the verb; e.g. *Aza mamaly sarotra azy hianao*, Dont answer him harshly. Comp. § 276 for an analogous arrangement.

345.—Adverbs of manner and degree are scarce, and their want is supplied in the following ways:—

(1) By adjectives and verbs.

Thus we have: *mihira tsara*, to sing well; *ento miadana izy*, lead him gently; *madio mangàrangàrana*, sparkingly clear; *mena mangàtrakàtraka*, brilliantly red; *fotsy mangàtsaka*, brilliantly white; *mainity ngalingaly*, intensely black.

A common and useful idiom is to place the adjective first and use a modal noun to limit its meaning; e.g. *tsara fihira izy*, he sings well (*lit.* is good as to his mode of singing). Comp. § 268, etc.

The second of two verbs used as explained in § 318 may at times be very suitably translated by an English adverb; e.g. *Nihomèhy naneso an' Andriamaharitra izy*, He laughed scornfully at Patience.

(2) By prepositional phrases.

In forming these phrases the prefix *an-* may be joined to:—

(a) ROOT NOUNS, as: *an-dràriny*, justly; *am-pitaka*, deceitfully, *an-jamba*, blindly; *an-karihary*, openly; *an-tsoloky*, fraudulently; *am-bango*, in mass, wholesale; *an-keriny*, by force.

(b) ABSTRACT NOUNS, as: *an-kamèhana* (from the adjective *maika*), hastily; *an-kafetsèna* (*fetsy*), cunningly, *an-katezèrana* in anger, angrily; *an-kamontòrana* (*mòntotra*) in a passion, angrily.

(c) MODAL AND RELATIVE NOUNS, as: *am-pifehézana* (*fehny*), with authority, authoritatively; *am-pitia*, with favour, favourably.

(d) VERBAL NOUNS IN *-ana*, as: *an-tsivalànana* (*vàlana*), crossways.

Rarely *an-* is added to the future tense of an active verb, as *an-kama-ndrika* (*fàndrika*), deceitfully, with a view to entrap, *an-kamindra*, by turns; *tsy an-kijanona*, ceaselessly.

(3) By Reduplication.

(a) By the use of simple reduplication (comp. § 68); e.g. *narary izy*, he was ill; *nararirary izy*, he was slightly indisposed.

(b) By the full repetition of the word; e.g. *nanatona nanatona hiany izy*, he gradually drew near.

(c) By the repetition of the word with a *dia* inserted between them: *nitomany dia nitomany izy*, he wept bitterly (Comp. § 280).

(d) An old form of intensifying the idea of the verb (*or* adjective) is seen in such phrases as: *mafy koa raha mafy*, *fa fialàn' ny aina*, it is indeed a serious thing, for it is the going forth of the life. For an example of this idiom see Luke xxii, 15 (§ 285); and for the intensive use of *koa* see § p. 73.

CHAPTER XXIII.—THE PREPOSITION.

346.—Some of the simple and all the compound prepositions are treated exactly like nouns, and are followed by the noun to which they belong just as an ordinary noun is followed by its possessive; e.g. *amin' ny tany*, by or with his hand; *araky ny hevitra*, according to my thought (in my judgment); *anoloan' ny varavarana*, in front of the door.

Hatra is usually joined with *amy*, as: *hatramin' ny atsinanana ka hatramin' ny andrefana*, from east to west; or with adverbs of place, thus: *hatreto*, thus far; *hatrany*, to there; sometimes it is simply followed by a noun with *ny* or *izay* before it, thus: *hatry ny omaly*, since yesterday; *hatr' izay niainako*, since my birth.

Ambaraka and *mandraka* are usually contracted and joined with habitual modal nouns, or with adjectives or phrases preceded by *faha*; thus we have *ambara-pivèriko (vèrina)*, until my return; *ambara-pahamenatrao (henatra)*, until thy being ashamed (=until thou art ashamed); *mandra-pahafutiko*, until my death; *mandra-pahatapitry ny taona*, until the close of the year. Notice carefully how the suffixes are used, and do not fall into such mistakes as *mandra-pahafaty aho*, *mandra-pahatapitra ny taona*.

With transitive verbs an object may follow in the usual way; e.g. *mandra-panaony azy*, until his doing it; *ambara-pandoany ny trosan' olona aminy*, unless his paying what he owes people. Rarely a relative noun is used after *ambaraka* or *mandraka*; e.g. *ambara-panaovanao azy*, until your doing it. The agent may be omitted, and only the object retained; e.g. *mandra-pahazo ny vokatra*; to complete the phrase we should use a suffix and say *mandra-pahazonao ny vokatra*.

Ho takes after it the pronoun *azy* (*ho azy*, for him; *lit.* to be his); with other words it requires *an'*, as: *ho an' ny zanako*, for my child; *ho an' dRabé*, for Rabe; *ho an' téna*, for one's self (compare § 219, note).

Noho, *afa-tsy*, are followed by a nominative, and they always require the article before the noun they govern; e.g. *afa-tsy izaho*; *noho ny finoana*, not *noho finoana*.

An' (belonging to) takes the possessive in the ordinary way: *An' ny zanako ity*.

Akàiky sometimes governs an accusative (*akàiky azy*; see § 288); not always, however, as we often hear *akàikiny*, *akàikinào*, etc.

Akàiky and *tandrify* may perhaps be compound prepositions (the *a-* and *tan-* being prefixes); but if so, their roots have not yet been ascertained.

Anaty, *ambony*, *ambany*, often take a noun without the article; thus: *anaty rano*; *ambony rihana*; *marary ambany tsihy*; *ambany helika*, etc.

In old Malagasy *aman'* and *amin'* are interchanged. Thus we have *maty aman-keloka*, dead because of his guilt; and *vola amin-karena*, money and wealth.

Amin' requires occasionally the third personal pronoun after it, as in such phrases as *amin' izy nivady*, *amin' izy roa lahy*, *amin' izy tompony*, etc. Compare § 293.

Amin' and *noho* may govern a whole sentence; e.g. *Tamin' izy nivady mbola teto aminao*, Whilst the man and his wife were still with you; *noho izy tsy nety nino ny teniko*, because he was unwilling to believe my words.

